RECORDS OF THE EARLY HISTORY

OF THE

TINNEVELLY MISSION

OF THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

AND

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

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OF THE

S. P. C. K. AND S. P. G. F. P.

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INTRODUCTION.

The introduction of "The Glorious Gospel of the blessed God"—of that Gospel which proclaims "Glory to God on high, peace on earth, and good will to men"—is the most important event in the history of every "nation and kindred and people and tongue"; and, in consequence, the history of the introduction of the Gospel into any country or province, and of its diffusion, reception, and establishment, will ever be an attractive subject of inquiry to the Christian mind.

Desirability of knowing the history of the Tinnevelly Mission.

The progress of Christianity in Tinnevelly having been greater and more rapid than in most of the other provinces of India, the early history of the Tinnevelly Mission is invested with peculiar interest; and many who are acquainted with the Mission in its present condition, and impressed with a sense of its importance, will be glad to be enabled to investigate its origin, and to trace the various links in the chain of events which led to so prosperous an issue. To those who are personally engaged in Missionary labour in this province—who are engaged in raising a superstructure upon the foundation which the earlier Missionaries were honoured to lay—such records as I have been able to procure, (though but few, and interspersed with grievous 'lacunæ,') will appear peculiarly interesting and instructive.

Desire for the compilation of such a history expressed.

A strong desire for the compilation of a history of this kind, before it was too late, was expressed some years ago by Archdeacon Shortland, then Secretary of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, as well as of the Society for the Propagation of the Gospel. In 1845, in the Madras Christian Intelligencer, Vol. ii, p. 201, he said, "We cannot but anxiously look to the Rev. Missionaries for a more complete history of this most important Christian Mission, when they can find leisure from the arduous and

multiplied labours by which they are now oppressed. Such a record would be received by the Church with peculiar gratification, and it is in the highest degree desirable that it should be furnished before the last of the cotemporaries, if any still remain, of Gerické and Jaenické, if not of Schwartz, have passed away, and time has obliterated the remembrance of their zealous labours, and those of their faithful native helpers, Sattianaden, Viswasanaden, and Abraham in founding this interesting Christian Church in the wilderness."

A few of the records which follow have already appeared in print, having been published from time to time in various Missionary periodicals and biographies; but hitherto they have not been arranged into a connected narrative, and many of them can rarely now be met with. Some of these appear to have been consulted by Mr. Hough in his "History of Christianity in India"; but many of the most interesting seem to have been unknown to him. And as it was not his object to publish records and documents, except in special cases, or to enter into local minutiæ, the sketch of the history of the Tinnevelly Mission which is included in the plan of his extensive work, (though valuable as far as it goes,) does not preclude the necessity of the task I am about to attempt. That task is the arrangement and publication of all those records and facts which seem to throw light on the early history of the Mission; with explanatory remarks where they seem to be necessary for the elucidation of the subject. The larger number of these records belong to a different category. They consist of manuscript letters, in English and Tamil, sought out and now for the first time made public by myself.

Nature of these records.

Such records and notices as I have collected will be arranged consecutively in connection with the periods to which they belong; each period denoting, not so much a definite portion of time, as an era in the history of the Mission—a stage in its progress towards its present state, so distinct in its characteristics as to require to be treated of separately.

EARLY HISTORY OF

TINNEVELLY MISSION.

CHAPTER I.

FROM THE FIRST NOTICE OF TINNEVELLY CONTAINED IN SWARTZ'S JOURNALS, IN A.D. 1771, TILL THE ARRIVAL OF JAENICKE IN PALAMCOTTA, IN OCTOBER, 1771.

THE Roman Catholic Mission in Tinnevelly dates from 1532, ten years before the arrival on the coast of the celebrated Xavier, when Father Michael Vaz baptised most of the Paravas, or caste of fishermen. The founder of the Protestant Missions was Swartz, the most memorable name in the history of the Protestant Missions in Southern India. Swartz's earliest station, after some preliminary labour in Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevelly.

Particulars of Swartz's life.

It may be well here to remind the reader of a few particulars in the life of Swartz.

Christian Friedrich Schwartz was born at Sonnenburg in Prussia on the 26th October 1726. He was sent to India as a Missionary by the English Society for Promoting Christian Knowledge, and sailed for India from London in January 1750, in company with two other Missionaries (Mr. Poltzenhagen and Mr. Hutteman). To all these the Court of Directors granted a free passage. They reached Cuddalore on the 30th July in the same year. Swartz laboured first in Tranquebar, and afterwards in Trichinopoly, but from 1778 he

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fixed his head quarters in Tanjore. It was whilst he was stationed in Trichinopoly that he began to take an interest in the spiritual condition of Tinnevelly. He died at Tanjore on the 13th February 1798, in the seventy-second year of his age, after more than forty-seven years' residence in India, in the presence of his dear Missionary friend, Gericke, and his dear Missionary pupil, Kohlhoff.

Swartz undoubtedly deserves to be placed in the first rank of Indian Missionaries. It is true he cannot be described as a man of genius, like Francis Xavier, or a metaphysician, like Robert de Nobili, or a scholar and man of letters, like Constantius Beschi, but he was not inferior to those great Jesuit Missionaries, or to any Missionaries of any Church or Society that ever lived, in simplicity and godly sincerity, in piety and devotedness, in wisdom, philanthropy, and zeal.

The first notice of Tinnevelly in the Journals of Swartz occurs in the year 1771, and is as follows:—

First notice of Tinnevelly in Swartz's journals.

"At Palamcotta, a fort and one of the chief towns of Tinnevelly, about 200 miles from Trichinopoly, there resides a Christian of our congregation,* Savarimuttu, who, having been instructed, reads the word of God to the resident Romish and Heathens; and an English serjeant, whose wife is a member of our congregation, has in a manner taken up the cause. A young heathen accountant had heard the truth with satisfaction. 'He was once here,' (at Trichinopoly,) "listened to all that was represented from the word of God in silence, and promised to place himself under further instruction. The serjeant made him learn the five principal articles of the Catechism,† and then baptised him. It grieved us that he should have baptised the young man before he had attained a distinct knowledge of Christianity. Besides, such an incon-

* Probably the congregation at Trichinopoly is here referred to.

† "The five principal articles of the Catechism," or subjects of catechization adopted by the Lutheran Missionaries, (in accordance with Luther's *Minor Catechismus*,) were the Lord's Prayer, the Creed, the Ten Commandments, the Words of the institution of Baptism, and the Words of the institution of the Eucharist.

siderate step might prove injurious both to the heathens and Roman Catholics. May God mercifully avert all evil!"

Swartz's prudence.

Swartz's observations on the accountant's premature baptism by the serjeant are illustrative of his prudence and anxious care to avoid all appearance of evil. It will appear in the sequel that many persons were subsequently baptised in Tinnevelly by Swartz's colleagues and successors and by native Ministers in Swartz's own time, whose knowledge of Christianity and fitness for baptism must have been inferior to those of the young man referred to, on the supposition that he had really committed to memory the five articles of the Catechism, with a tolerable apprehension of their meaning. Consequently, the above extract may be taken to prove that Swartz's Christian discernment and his conscientious adherence to principle in the reception and baptism of converts, were such as to correspond with his high reputation for ministerial faithfulness, as compared with even the most respectable of his compeers and successors.

Swartz's first visit to Palamcotta was in 1778. I am glad to avail myself of the additional information respecting Swartz's first visit to Tinnevelly and the first beginnings of the Tinnevelly Mission contained in the recent life of Swartz by Germann, formerly a Missionary at Tranquebar, compiled from letters and documents preserved in the Mission archives at Halle.

Date of Swartz's first visit to Palamcotta.

"In the end of February 1778 Swartz set out for Palamcotta in Tinnevelly, on the invitation of a European who wished to be married and who also informed him that there and in Madura there were many children to be baptised." He gave a long account of his journey to Palamcotta and especially of what he saw in Madura in a letter to a friend.

Swartz at Tachanallûr.

"In Tachenûr" (Tachanallûr, commonly called by the English of that time Tachenore) he found in a native regiment fifty or sixty members of his congregation, a proof of the distances to which

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Christians even then were scattered, the place being forty German miles (180 English) from Tanjore. After he had provided for their spiritual wants and examined the children in the catechism, he entered Palamcotta in the afternoon."

This was an interesting interview with a scattered portion of Swartz's flock, but the Christian sepoys temporarily stationed in Tachanallûr, and afterwards, as appears, at Srîvilliputtûr, could not be regarded as a Mission congregation. It was in Palamcotta itself that a regular congregation was soon after formed.

The Dutch Chaplains of Tuticorin may occasionally have visited Palamcotta before Swartz's arrival; and it is probable that in Tuticorin, Maṇapâr, Trichendûr, Âlvâr-Tirunagari, and Cape Comorin, where the Dutch had established "factories," or trading establishments, a few natives may have been instructed and baptised. Swartz's first visit to Palamcotta and its neighbourhood, (probably including Tuticorin,) was not only the first visit of a Protestant Minister professedly devoted to the work of evangelising the heathen, but was the first Missionary effort which bore fruit, and whose fruit remains. Though comparatively inefficacious at the time, it proved the first step in a good and great undertaking—the first spark of a fire which ever since has continued to burn brighter and brighter, and which we trust will never be allowed to die out.

The first convert in Tinnevelly a Brahman woman.

A Brahman widow who on this occasion applied to Swartz for baptism has so often been mentioned in terms of respect, particularly in consequence of the part she took in the erection of a church in Palamcotta after she was baptised, that many persons will be desirous to know who and what she was, and under what circumstances her conversion to Christianity took place. Such information is not contained in Pearson's Life of Swartz. It appears from the fuller account contained in Brown's "History of the Propagation of Christianity," that her antecedents were not well fitted to produce a good impression in favour of Christianity in the minds of a people among whom it had but

recently been introduced, and that with reference to her case also Swartz might well have exclaimed, "may God mercifully avert all evil." Such conversions had, however, often before occurred in the history of the diffusion of the Gospel, and had been overruled for good. And if it be remembered that the sacred list of our Lord's progenitors, according to the flesh, contains the names of Thamar and Rahab, the following notice of the first convert whose name is recorded in the list of the Palamcotta congregation will not be a stumbling-block to any one.

Brown's History of the Propagation of Christianity, Vol. I, p. 200.

Translation from Neure Geschichte, tom. iii.

Antecedents of the Brahman female convert.

'As she'—(the Brahman widow referred to)—'then lived with an English officer, Mr. Swartz informed her that as long as she maintained that criminal connection, he could not comply with her request. It appears, however, that the officer had promised to marry her, and in the meanwhile he instructed her in the English language and even in the principles of Christianity.* After his death, she renewed her application to Mr. Swartz, and as her conduct was then perfectly correct, he baptised her by the name of "Clorinda."

I quote here the fuller and more exact account of what took place contained in Germann's life of Swartz, from which it appears that this was Clorinda's second interview with Swartz and second application for baptism, the first having been in Tanjore.

"As Swartz was about to baptise some children, a young Brahman woman came forward with her adopted son and asked for baptism. She was the widow of a Mahratta Brahman, who had been one of the king's servants at Tanjore, and after her husband's death became the concubine of an English

* The officer's inconsistency in instructing this woman in the principles of that religion whose precepts he was openly violating and teaching her to violate, appears more anomalous and extraordinary to us than it would have been considered at that time, the inexcusableness of such connections not being so distinctly and generally recognised in India then as it is now.

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officer of the name of Lyttelton, who also for a time seems to have been stationed in Tanjore. She had already in Tanjore asked Swartz for baptism, but had been refused, so long as she remained in that sinful connection. The officer got ill of gout, was faithfully nursed by her and is said to have promised her marriage, which may be the case seeing that he left her the whole of his property. Though Swartz's warnings to the officer himself passed unheeded, yet with strange inconsistency he instructed his concubine in Biblical histories and Christian doctrine. In a few years (in Palamcotta) she repeated her request for instruction, and as she was well reported of on all sides, instruction and baptism could not now be withheld from her. She received baptism with much emotion, and at her request was called Clarinda (Clorinda), commonly "royal Clarinda," as she belonged to a royal house. Swartz anticipated a great impulse hereby to the spread of the Gospel, and therefore wrote on the 4th of March from Palamcotta to Pohle in Trichinopoly. "There is a wide field here. O let us pray for faithful labourers. May God send us such for Christ's sake, yea may He send such labourers in troops."

Clorinda's history.

Swartz's anticipations.

"This is a truly prophetic word. Nowhere has the Evangelical Mission met with so ready a reception as in Tinnevelly, and Swartz's prayer for this province has been remarkably heard."

Report of the Society for Promoting Christian Knowledge for the year 1780.

"The Rev. Mr. Pohle in a letter, dated March 10, 1780, expresses his thanks to the Society for having approved him as Mr. Swartz's Assistant, and for their readiness to receive him as their Missionary. As to his duty in the Mission he says that last year, in the months of June and July, he took a journey to Palamcotta where he preached and baptised."

Mr. Pohle's name survives in Tinnevelly in the name of the village of Pohlaiyarpuram, near Mudalûr.

The following particulars are from Germann:—

Pohle's estimate of Clorinda.

"When Pohle visited Palamcotta— invited by a European to perform a marriage—he baptised a servant of Clorinda's, his first fruit amongst the heathen. He gave him the name of John, and on this occasion bore testimony to Clorinda as follows:—"She is known as a consistent Christian, and I doubt not that she is anxious about the true welfare of her household. I have reason to rejoice that I visited her." An equally good testimony is given her by the Tranquebar catechist who came from the Marava country soon after Swartz, and who could not praise her sufficiently for her excellent knowledge and good example. She gave him many opportunities in her house, of conversation with heathens and Roman Catholics and added thereto exhortations of her own, which often produced a good effect. Shortly after this journey Swartz stationed a catechist called Savarimuttu in Tirupattûr, forty English miles south of Trichinopoly, for the better care of the scattered Christians, and an English officer built a prayer-house for sixteen Christians found in the place."

Palamcotta Church Register of 1780.

It was in 1780 that the Mission first took an organised shape by the formation in Palamcotta of a small congregation. A document of great interest has been preserved in connection with that year. It is the first Tinnevelly Church register, exhibiting, as in a glass, the infant condition of the Mission in 1780, two years after the baptism of the Brahman widow by Swartz. The congregation in Palamcotta was then the only one in Tinnevelly, and the number of members enrolled in it was forty.

Tinnevelly Mission Register. Christians in Palamcotta in 1780.

Palamcotta Church Register of 1780.

இளாரிந்தான் பிராமணச்சாதி.

சாரான்.

மகன் எனெரி லீட்டிலட்டேடன்.

யோவான்.

மரியாள்.

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Palamcotta Church Register of 1780.

மகள் சூசன்னாள்.
ஷெ கிறிஸ்தீனாள்.
தாவீது.
சாலமோன்.
பாசுக்கோல்.
பெண்சாதி—பாலி.
குமாரன் சாமுவேல்.
தாவீது—வடுகச்சாதி.
பெண்சாதி பாற்றி.
பிச்சைமுத்து பண்டிதன்—புதறவண்ணான்.
நாகல நாய்க்கன் வலங்கமத்தான்.
ஞானமுத்து—யீழுவன்.
மாசிலாமணி பிள்ளை.
ஞானமுத்து சவலக்காறன்.
தேவசகாயம் பிள்ளை—கவிராயர் திருநெல்வேலி—ஞய.
பெண்சாதி ஞானப்பூ.
மகள் சூசே.
மகன் வேதனாயகம் திருநெல்வேலி சங்கைகுலம்.
மகள் பாக்கியம்.
மகன் சுவிசேஷமுத்து.
நல்லதம்பி ஆசாரி.
அக்காயி—பிச்சைக்காரி.
ஞானப்பிறகாசம் செட்டி.
குருபாத ஆசாரி.
ராயப்பன் குதிரக்காறன்.
ராயப்பன் பள்ளன்.
ராயப்பன் மறவன்.
பிராமணத்தி. பேர் அழித்திருக்கிறது.
மகள் பெறச்சி லாலிமோர்.
வள்ப்புபிள்ளை சாமுவேல்.
வேலிகாறி சின்னம்மாள்.
மகன் ராயப்பன்.
மகள் சவரியம்மாள்.
சுவாமிதாசன் பணிக்கன்.
பாக்கியனாதன் சவளக்காறன்.

The spelling of the original has been preserved.

English translation of the Palamcotta Church Register of 1780. CHAP.

Translation of names in Register.

Clorinda, Brahman caste.
Sarah.
Son Henry Lyttelton.
John.
Mary.
Daughter Susanna.
Do. Christina.
David.
Solomon.
Pascal.
Wife Polly.
Son Samuel.
David, Vaḍugu caste.
Wife Pâtti.
Pichaimuttu Paṇḍitan, Washerman.
Nâgalanâyakan, Valangaimattân (Paraiyan).
Gnânamuttu, Îluvan.
Masilâmani Pillai.
Gnânamuttu, Savalakâran.
Devasahâyam Pillai, Poet, Tinnevelly, 50.
Wife Gnanappû.
Daughter Sûsê.
Son Vêdanâyakam, Tinnevelly, Gangaikulam.
Daughter Bâkyam.
Son Suvisêshamuttu.
Nallatambi Âchâri, (Carpenter).
Akkâyi, beggar.
Gnânapragâsam, Chetti.
Gurubâtha Âchâri.
Râyappan, Horse-keeper.
Râyappan, Pallan.
Râyappan, Maravan.
A Brahman woman. Name erased.
Daughter Betsy Lawley Moore. (?)

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Translation of names in Register.

Adopted son Samuel.
Servant Chinnamâl.
Son Râyappan.
Daughter Savariammâl.
Swâmidâsan, Paṇikan.
Pâkyanâthan, Savalakâran.

The Register, from which the foregoing extract is taken and to which I shall frequently have occasion to refer, extends from the year 1780 to June 1803. The Register for 1780 exhibits merely the names and number of persons then in connection with the Mission, without the date of their reception; but from and after 1787, when a new system seems to have been commenced by Satyanâthan, (afterwards the native Minister of the place,) the dates of baptisms, receptions from the Church of Rome, marriages, &c., with names and residences of the parties, are distinctly exhibited. Being throughout written in the same hand and with the same ink, it is probably a copy of the original Registers. It is without a single signature; but it may be depended upon as a true record, as far as it extends. I found this Register in Tanjore many years ago. I am sorry to say I have been unable to discover any Register of the Tinnevelly Mission between 1803 and 1816.

The converts though few belong to many different castes.

It will be perceived by a reference to the preceding extract that twenty-one individuals connected with the Palamcotta Mission in 1780 represented no less than thirteen different castes. The caste and condition of eighteen persons are unknown. Nothing could more strikingly illustrate the infantile condition of the Mission at that period. It was then 'as a stranger in the land' in which it has now fixed its abode. It then gathered but "one of a city and two of a family" into the Good Shepherd's fold.

Of the names recorded in the Register the first is that of the Brahman widow already referred to; the second and third are those of her servants. Nothing definite is known respecting most of the other persons whose names are contained

in the list. Pichaimuttu, Paṇḍitan, washerman, belonged to the village of Oṭṭarampaṭṭi. We shall hear of him hereafter. It is natural that many of those persons of whom nothing is known now but their names—in addition to the person mentioned above—should be regarded as mere waifs and strays; but there was one family at least consisting of six souls of whom this could not be said. These were Veḷḷâḷas, and are described as a Tinnevelly Kavirâyan, or poet, and his family. The poet's name was Dêvasahâyam. It was with reference to this person that Swartz, in a letter published in Jaenické's Memoirs, wrote as follows in 1790; "Dêvasahâyam was formerly stationed at Palamcotta; but it was found that he had not had sufficient practice. Moreover he considered himself a poet; but the poet has frequently proved an impediment in the way of the Lord Christ; and I have often said 'I wish the *poet* were dead, that Christ might live in thine heart.'

The poet Dêvasahâyam.

Dêvasahâyam had a son called Vêdanâyakam, who became a much more celebrated poet than his father. This was the Tanjore poet, commonly called Vêdanâyaka Sâstriyâr. He left Tinnevelly and went to Tanjore with his father in 1785, when twelve years of age, and during his long life enriched Tamil Christian literature with a multitude of poetical compositions. Many of his lyrics are still sung in our churches, especially on festival occasions. They are still more frequently used at marriages and prayer meetings.

Vêdanâyaga Sâstriyâr.

'Clorinda continued to reside in the South of India; but about the time of the conclusion of the war,* she and two Roman Catholic Christians from the same quarter of the country came to Tanjore, to visit Mr. Swartz. One of these persons had obtained a copy of the New Testament and of the Ecclesiastical History† published by the Missionaries, which he read

* The war with Hyder Ali; peace was concluded with his successor Tippu in 1784.

† The Ecclesiastical History published at Tranquebar by the Rev. C. T. Walther, in 1735, an able and learned work, written in an unattractive style;

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with so much effect that he was not only convinced himself of the errors of the Church of Rome, but testified against them so strongly among his neighbours and acquaintances, that many of them were much impressed by his representations. He and his fellow traveller now visited Tanjore in order to beg in the name of those poor people that a Missionary, or one of the country Priests,* might come and instruct them more perfectly in the principles of religion. In consequence of this application several of the Native assistants proceeded successively to that part of the country, and in the course of a short time they received into the Church upwards of a hundred people in the neighbourhood of Palamcotta, some of whom were previously heathens, others Roman Catholics. Such was the commencement of the congregations in the South of India?'

First converts beg for a pastor.

It has been supposed that an individual who was well known to the Rev. P. P. Schaffter, of the Church Missionary Society, and mentioned by him in his Journal, June 15, 1839, as still living and still sustaining a character for consistent piety, was one of the Roman Catholic Christians belonging to Tinnevelly, who are referred to in the previous extract as visiting Mr. Swartz in Tanjore. This person's name was Râyappan. He was the founder of the congregation in Ugramkôṭṭai, the place to which originally he belonged. At the time of Mr. Schaffter's notice, he was said to be between ninety and a hundred years old. 'He was the very first,' Mr. Schaffter remarks, 'who in the days of Swartz renounced Popery and embraced the Gospel. He is a good poet, though he is not able to read or write; and he has composed a great number of hymns on the principal events and truths recorded in the Bible. These hymns, which he composed in his younger days, are still sung with delight by himself and his younger Christian

The old poet Râyappan.

particularly rich in materials for an Indian Church History. It appears to have been the author's principal object to furnish the Native Christians with arguments against Romanism derived from the History of the Church.

* Native Ministers ordained by the Lutheran Missionaries.

brethren, and have furnished many a catechist with a sharp and successful weapon against their heathenish and Popish enemies.'

Mr. Hough certainly erred in identifying Râyappan with "the intelligent Romanist" referred to above, who accompanied Clorinda in her visit to Swartz, and who had read the New Testament and other books "with effect"; and in concluding that his inability to read or write, mentioned by Mr. Schaffter, arose 'from defect of sight through age.' Though a good versifier, and a man of a pungent wit, he had never learned to read; as distinctly appears from a memoir of him published many years ago by a relative in the Madras Tamil Magazine. As two persons are represented as accompanying Clorinda to Tanjore, he may have been one of the two, though not the one with whom he was identified by Mr. Hough. It is certain that about that time he visited the Tanjore country, saw and was frequently instructed by Swartz, and became convinced of the errors of the Church of Rome; but various circumstances mentioned in his memoirs lead me to conclude that his visit was altogether unconnected with that of Clorinda.

Râyappan's usefulness.

Râyappan's character and usefulness in his generation require us to hold his name in honourable remembrance; but it is questionable whether Mr. Schaffter's remark that "he was the very first who in the days of Swartz renounced Popery and embraced the Gospel" be correct. As it was during his residence at his native village, Ugramkôṭṭai, that he fully made up his mind to leave the Church of Rome and join the Protestant Mission, and as the first mention of Ugramkôṭṭai in the Register of Receptions from Romanism occurs subsequently to 1790, he cannot be considered as the first who renounced Popery in Tinnevelly. Pichaimuttu of Oṭṭarampaṭṭi, or Dêvasahâyam, the poet, was probably the first.

Germann's account of this embassy of Tinnevelly Christians to Tanjore seems much more accurate.

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"In December 1783 during Swartz's absence two Roman Catholics came from Tinnevelly to Tanjore. The one was the doctor Antonimuttu, known afterwards in the Mission memoirs as Pichaimuttu, a member of the washerman caste, belonging to Oṭṭarampaṭṭi. The name of the other is not mentioned. They came as the representatives of many persons of the same creed to ask to be received into the Protestant Church and were instructed by Râyappan, the country priest at Tranquebar. Their special object was to beg for the visit of a country priest. The Brahman woman Clorinda also came soon after them on the same errand, and also to make over her adopted son to Swartz's care and instruction. After waiting fruitlessly for a month, she went to Ramnad, with the two Roman Catholics, accompanied by the Pariar catechist, Visuvâsi, but returned again to bring back her son to Swartz and to beg for a country priest. The Tranquebar Missionaries attributed little importance to her request; they also became doubtful of her in consequence of various rumours that had reached them, and intended to content themselves with sending with her Visuvâsi, the least considerable and reliable of their catechists. Swartz regarded the matter with very different feelings, and immediately after his return sent from Tanjore the distinguished catechist Gnânapragâsam. The reports he had received sounded so auspicious that he despatched him at once in July (1784), and on this occasion at least in company with his father-in-law Râyappan, the country priest. When they returned in November they related that a community of 130 souls had been collected, consisting partly of newly baptised persons, partly of persons received from Popery, and partly of old Protestant Christians. In Srîvilliputtûr there was stationed a company of Protestant sepoys. Clorinda and her previously baptised people numbered 51 souls. In Oṭṭarampaṭṭi Pichaimuttu with his numerous relations numbered 30 souls. [Their relations in Travancore were sought out by Visuvâsi]. There were 24 persons also in Têrivilai, a place to the south of Palamcotta, one of several villages mortgaged

The embassy from Tinnevelly to Swartz.

Statistics in 1784.

to Clorinda, amongst whom were two families of Shanars, or palmyra climbers, the firstlings of that caste."

Oṭṭarampaṭṭi. Oṭṭarampaṭṭi is a village near the Kaḍambûr station on the Tinnevelly railway. There has been a small congregation there ever since Swartz's time. From its vicinity to Pûvâṇi it has always been called the Pûvâṇi congregation. Pichaimuttu was the founder of the congregation and most of his relations joined him in time. In 1787, his wife and five children are entered in the register as received from the Church of Rome. Of these one had received the name of Swartz, and of this a tradition still survives in the place. A son of Pichaimuttu called Râyappan was in 1805 catechist in Pûvâṇi, the people of which place were related to those of Oṭṭarampaṭṭi.

Terivilai and the conversion of shanars. The place called Terivalli by Germann, and Teraiveli in a translation in the Tranquebar Mission Journal, is doubtless to be identified with a hamlet called Têrivilai, south of Palamcotta, in the C. M. S. district of Suvisêshapuram. The baptism of those two families of Shanars unfortunately led to nothing. Christianity disappeared from the place ere long, and the great movement amongst the Shanars which has led to such important results, and which originated in 1797, was totally unconnected with Têrivilai and Clorinda's people.

The following additional particulars respecting Dêvasahâyam are from Germann's Life of Swartz :

"Dêvasahâyam had been a Romish catechist, but had left the Church of Rome on account, it is said, of a quarrel he had with his priest. Of this quarrel a very legendary account survives in Germann's book. With this person Gnânapragâsam conversed on his arrival, and went with him through a controversial book called "the Axe of the heretics." The result was that the poet sought further instruction in Tanjore itself.

Swartz's estimate of Dêvasahâyam. Swartz relates on the 12th January 1785, that he thought of preparing him for the work of a catechist in Palamcotta, whilst on the 26th of

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the following month he could not say whether he should send him or not. After five months he dismissed him again and we find him after that in his home at Palamcotta, acting as a helper to Maria Savari, the catechist previously appointed by Clorinda."

Mr. Pohle visits Tinnevelly.

About the year 1783, the Brahman convert exerted herself in the good work of building a church in the fort of Palamcotta for the use of the small flock of European and Native Christians. This was the first Church erected in connection with the Tinnevelly Mission. It has generally been stated that this Church was built entirely at her expense; but it will appear from the following extract that, though she took the lead in the work, she did not sustain the whole expense single-handed.

Pearson's Life of Swartz, Vol. II, p. 45. *Extract from Swart'z Journal.*

The first Church erected in Palamcotta.

'She,' (the Brahman convert,) 'had been enabled by the pious aid of two English Gentlemen to build a small Chapel there, in Palamcotta.' The small Church she built was subsequently enlarged to meet the wants of an increasing congregation; but notwithstanding this enlargement, it cannot be commended for either spaciousness or elegance. It appears from the following notice that the Palamcotta Church was dedicated to the worship of God by Swartz in 1785.

Report of the Society for Promoting Christian Knowledge for 1785.

Swartz's visit to Palamcotta in 1785.

'Swartz first proceeded to Râmanâdapuram (Ramnad), *for the purpose of instituting the English provincial school there,* which he accomplished. The beginning was made with ten young persons. The reigning prince and his minister sent their children to the school, of which Mr. Wheatley from Tanjore was appointed master. At this place, according to his invariable practice, he embraced the opportunity of preaching the Gospel to all descriptions of persons.'

It was part of Swartz's plan to establish similar English Provincial schools in Sivagangai, and in the town of Tinnevelly.

'From thence, (Ramnad) after touching at Tuticorin and giving a sermon to the Dutch there on Mark viii, 36, he went to Palamcotta where the new Church is built, staid there three weeks, preached twice, sometimes thrice, a day, explained the principal doctrines of Christianity, and administered the Sacrament to eighty persons. He found the state of the new congregation in several instances to his comfort, while others occasioned him grief; on which he adds 'that this is no more than what is usually mixed together, wheat and chaff.'

The following particulars are added from Germann's Life.

Swartz's second visit to Palamcotta.

'In the meantime in January 1785 Swartz sends to Palamcotta his much valued catechist Satyanâthan, who had long laboured so faithfully at Vallam. He gave him a letter to the Commandant at Palamcotta authorising him, in opposition to the custom of the country, to associate Pichaimuttu and other members of the washerman caste with him in the performance of public worship in Palamcotta. The Commandant gave Clorinda also lime and other materials to help her in the erection of a chapel. The rest of the expense she bore herself, and Swartz could not resist her earnest request that he should come and consecrate the little Church. After Satyanâthan had returned in June with good news and a renewed invitation he entered in the beginning of August on his long journey to the south, taking Ramnad and Tuticorin in his way. In Palamcotta and the neighbourhood he remained three weeks. He found many things encouraging, whilst also many things grieved him. He had to rebuke Clorinda on account of her pride and frivolity, whilst at the same time he could not but praise her on account of her behaviour to her teachers, her liberality to the church and charity to the poor. With the helpers he was not satisfied, notwithstanding their honest endeavours. Their knowledge was unsatisfactory and they were already too old to accustom themselves to new duties. He heartily recognised, on the other hand, the good qualities of Pichaimuttu and his

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house. On the occasion of his first interview seven years before he had found him attentive to the doctrine of the Gospel, but now he learnt to value him as a truly converted Christian. He was revered by the rest of the families as a father and conducted family worship daily in a moving manner. Swartz took with him to Tanjore his hopeful son, a lad of seventeen years of age, and another lad of the same age, for thorough instruction, and he also induced Dêvasahâyam to entrust to him his little Vêdanâyakan. How much he expected of this new Mission in Tinnevelly appears from this that on his return he stationed Satyanâthan for good in the south, whereas Dêvasahâyam, notwithstanding his want of practical ability he took with him to Tanjore, Swartz's second visit to Palamcotta was his last.

Swartz's return.

On his return he did his utmost to induce the Tranquebar Missionaries to send one of their country priests at least once a year to Palamcotta, to administer the Lord's Supper. The country priest Râyappan had paid Palamcotta a visit of this kind in 1783. The Christian sepoys also in Srîvilliputtûr petitioned for a visit from the country priest. The Tranquebar Missionaries however were more inclined to criticise than to help. They resolved to pay the expenses of the country priest only as far as Ramnad. Shortly after this Tranquebar ceased to have any connection with Tinnevelly. The Tinnevelly Mission looked for maintenance and men to Swartz and his successors in the Tanjore Mission alone.

Tranquebar coldness.

It is reasonable to suppose that the efforts used for the evangelization of the natives tended indirectly to the improvement of the religious condition of the European community. The establishment of a congregation and a school, the appointment of native teachers, the erection of a church with its accompanying cemetery for the remains of the Christian dead, the introduction of Bibles and other religious books, together with Swartz's occasional visits and Jaenické's more continuous labours, could not but exercise an influence for good in the minds of persons who professed to be Chris-

tians, but who up to that time had been destitute of every means of grace and accustomed in a great degree to live "without God in the world." The records and documents before me relate exclusively to the progress of religion among the natives; but incidental light is thrown upon the progress of the European community in religious ideas, and upon the improved tone of their minds, by the evidence of *Church-yard inscriptions.*

The Palamcotta church-yard.

I have compared the inscriptions found in the old burial-ground used from 1775, when the first dated inscription is met with, with those which are found in the Church-yard, properly so called, especially since the commencement of the present century; and the testimony of this voice from the tombs is explicit and decisive. From 1806, when the first Christian epitaph is found, we meet frequently with inscriptions testifying trust in God's mercy in Christ, or hope in death, with quotations of consoling texts of Holy Scripture. In the old burial-ground we look in vain for these touching 'sermons in stones.' The inscriptions abound in highly wrought eulogies and fine reflections, after the manner of the time; but whether they be didactic or sentimental, in poetry or in prose, they contain nothing which is illustrative of the religion of the parties concerned. I have twice endeavoured to discover somewhere the name of God or of Christ, or some expression implying belief in a religion, but have searched in vain! We find here the tombs of two persons whose names occur in these records, that of Samuel Sawyer in 1815 and that of Colonel Trotter in 1819.

Evidence of epitaphs.

Subsequent records and reports exhibit the gradual progress of the Native congregation of Palamcotta.

Report of the Society for Promoting Christian Knowledge for 1786.

'Mr. Swartz mentions that at Palamcotta, in the Tinnevelly country, a congregation of about 160 persons had been collected, a Church built,

Satyanâthan, catechist.

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and two catechists, with a schoolmaster, had been placed to take care of the people. Many of the members of that congregation behaved as real Christians ought to do; and of others hopes were entertained of seeing them really reformed. One of the catechists lately sent to that place had, for many years, sustained the character of a sincere Christian and an able teacher.*

The congregation was visited every year by their country priest. * * * *A portion of the English Liturgy, translated into Tamil, was regularly used in the Church, and proved a valuable aid to this little flock.'* I cannot but call attention to the important light thrown by this statement on the relationship of Swartz's work and the Missions established by him to the Church of England.

Report of the Society for Promoting Christian Knowledge for 1788.

Palamcotta congregation in 1788.

'Respecting the congregation at Palamcotta, concerning which inquiries had been made, Mr. Swartz informs the Society that it consisted of about 120 persons; some of whom were merchants of an inferior sort, some artificers, some washermen, some farmers, and a few soldiers of the natives, called sepoys; all having their respective employments, and none, so far as he knew, living upon the charity of others, much less of the Church. The edifice is a neat, small building, with a tiled roof; and was built by a Brahmany woman, who was instructed and baptised by Mr. Swartz; one or two of the English gentlemen assisting her with a supply of some materials. An able and pious catechist, named Satyanâthan, has the care of the congregation. A school has likewise been established and a schoolmaster provided; and both catechist and schoolmaster receive their salaries from Mr. Swartz. Palamcotta is a fort at the distance of 200 miles from Tanjore. It belongs to the Nawab, but has an English garrison.'

* Satyanâthan, afterwards a Native Minister; of whom we shall learn much in the sequel.

Report of the Society for Promoting Christian Knowledge for 1789.

'The congregation at Palamcotta continued to be taken care of by Satyanâthan, an able and truly pious catechist, who almost daily visited the Malabarian (Tamil) Christians about Palamcotta; and who also took care of the school, frequently examined the children, and superintended the conduct of the schoolmaster.'

Progress of the infant Mission at Palamcotta.

'Such were the steps which led to the opening of this remote Province to the labours of the Missionary. The infant Church and school, under the superintendence of Satyanâthan, continued to improve; but the Missionaries, knowing that, none but a European could be expected to preach the Gospel without interruption in the adjacent parts,' or administer the affairs of a newly established Mission with sufficient prudence, vigilance, and energy, 'became very desirous of placing a European Missionary at Palamcotta; a desire which they were soon able to fulfil by the appointment of Mr. Jaenické.'*

Joseph Daniel Jaenické, was of Bohemian origin, but born at Berlin on the 27th July 1759. On the 5th of March 1788, he left England for India as a Missionary of the Society for Promoting Christian Knowledge and arrived at Madras on the 27th August in the same year, soon after which he proceeded by way of Tranquebar to Tanjore, where he arrived in October and placed himself under Swartz's guidance. He there applied himself to the study of Tamil with diligence and success, and there, under Swartz's auspices, he commenced his valued but short-lived labours. He was brother to Joh. Jaenické, pastor of the Bohemian Church and founder of the Mission Seminary at Berlin. He studied at Halle.

Jaenické's life.

Swartz, though for some time doubtful in which of the stations, where assistance was urgently required, it would be most advisable to place the newly arrived Missionary, at length

* Hough's Christianity in India, Vol. 1, page 663.

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decided on recommending him to proceed to Palamcotta, as soon as he should feel at home in the language, and the conclusion of the war should render the arrangement practicable, in accordance with his cherished wish that the promising Mission recently established in Tinnevelly should have the benefit of the oversight of a resident European Missionary.

Report of the Society for Promoting Christian Knowledge for 1790.

Jaenické's progress in Tamil.

'Mr. Swartz, in a letter dated Tanjore, January 14th, 1790, mentions the promising progress Mr. Jaenické was making in the Tamil language. The sermons he composed in that language were corrected by Mr. Swartz; but in a short time, it was apprehended, he would stand in no need of such assistance. They would then determine upon the place for his Missionary labours; whether at Madras or at Palamcotta, where the congregation was considerably increasing. *At Palamcotta Mr. Swartz judged more success would be experienced, as the people there had less connection with Europeans.*'

Swartz's prophecy.

Memoirs af Jaenické, page* 29. *Postscript of a letter from Mr. Jaenické to Dr. Schulze, dated January 19th,* 1790.

I have had a conversation with Mr. Swartz on the present circumstances of the Mission and the want of labourers. In this country, more than in any other, they who are already Christians require a constant superintendence; and for this, of course, instructors are needed. If ever the kingdom of God should extend itself here, it must necessarily be more extensively preached among the heathen population than has hitherto been possible. For how can these poor people believe on Him of whom they have not heard, or not heard sufficiently?

* An interesting little work entitled "Memoirs of the Rev. J. D. Jaenické, a fellow labourer of Swartz at Tanjore, interspersed with many original letters and notices of Swartz, London, 1833." The work is not so well known as it deserves to be. It is anonymous; but the preface is dated from St. Alban Hall, Oxford.

Many faithful labourers, however, are requisite adequately to effect this, and not at the same time neglect the Christian part of the population. The Tranquebar Mission is wide and laborious. On Mr. Gericke (at Madras) a burden lies too heavy for one to bear. Cuddalore is without a Missionary. Palamcotta is so circumstanced that a Missionary there is absolutely necessary; for the best prospects are presented there for the spread of Christ's kingdom. God help us and His work for Christ's sake!'

More labourers required.

Memoirs of Jaenické, page 31.

'On the 12th of August 1790, Swartz writes: "Mr. Jaenické catechises and preaches both in Tamil and English; as well as instructs in the English school. Whether he shall assist our valuable brother Mr. Gericke, at Madras, or whether his help will be required here, has not yet been decided. His appointment to Palamcotta appears desirable, as the congregation there is in an improving state. It already consists of nearly 300 souls; and apparently most success is to be expected in that quarter. I am old; but as long as I live and have any strength left, I shall continue to help; and Mr. Jaenické and Mr. Kohlhoff would thus be able to spend several months in turn every year at Palamcotta. To secure the more assistance to the Missionary who may be stationed there, I have it in contemplation to ordain the pious catechist Satyanâthan as country-preacher, that in the absence of the Missionary, he may be able to discharge the ministerial offices. His sincere, disinterested, zealous spirit, and devotedness to the Lord Jesus, have much impressed Mr. Jaenické. And I confess from my heart that I value him far higher than myself."'

Each of the Tanjore Missionaries to spend a few months every year at Palamcotta.

I cannot help expressing my regret that the excellent plan suggested by Swartz for the periodical visitation of Tinnevelly was never fully carried into effect. Mr. Jaenické visited Tinnevelly and laboured in it as long as his health permitted, but Mr. Kohlhoff visited Tinnevelly only once in the course of his life.

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In January following, Swartz writes:

'As the congregation at Palamcotta increases, and the Tranquebar native-preacher Râyappan is in such bad health that we can scarcely expect him to visit it again, we have recalled the pious catechist Satyanâthan from Palamcotta and, having given him and the catechists some preparatory instruction, proceeded to ordain him.'

The nature of this preparatory instruction is indicated in the following extract from another letter:

'Some months ago, I explained the Epistle to the Romans to the catechists and Satyanâthan, before his ordination, in order to show them how Paul stated, proved, and applied to practice, the principal doctrines of the Christian religion.'

In the Society's Annual Report for 1791, Satyanâthan's ordination is thus referred to:

'Heretofore the Missionaries of Tranquebar permitted one of their country-priests occasionally to visit Palamcotta; but as one of them died and the other became a valetudinarian, the English Missionaries* thought it expedient to dispense their Lutheran ordination to one of their own Native catechists, named Satyanâthan, who had performed the functions of a catechist for many years and had given sufficient proofs of ability and faithfulness.

Satyanâthan's preparation for ordination.

'Accordingly on the 26th day of December, 1790, Satyanâthan received ordination, at the hands of the Missionaries, according to the rites of the Lutheran Church, in one of the congregations of the Missions on the Coast of Coromandel connected with the Society; on which occasion he delivered a sermon in the Malabar or Tamil language, an English translation of which, by Mr. Kohlhoff, Mr. Swartz transmitted to the Society. "God," Mr. K. observes, "had blessed the labours of this

Satyanâthan's sermon.

* That is the Missionaries connected with the so-called English Mission. The Mission at Tanjore and Trichinopoly, being supported by the English Society for Promoting Christian Knowledge, was called the *English* Mission, to distinguish it from the *Danish* Mission at Tranquebar.

worthy man in awakening many to turn from their sins to God: and no doubts were entertained but he would prove a blessed instrument in the hands of the Almighty, for the enlargement of His kingdom upon earth."'

"The Society deeming a production of so extraordinary a nature worthy of the public eye, have caused this translation to be printed, and published, in order to evince the capacity of the natives for undertaking the office of the ministry, and to show that the efforts of the Missionaries in *India*, have not been exerted in vain." The Society add in a note the following weighty words: "How long it may be in the power of the Society to maintain Missionaries; how long the fluctuations in the affairs of this world will afford duration to the Mission itself, is beyond our calculation; but if we wish to establish the Gospel in *India*, we ought to look beyond the casualties of war, or the revolutions of Empires; WE OUGHT IN TIME TO GIVE THE NATIVES A CHURCH OF THEIR OWN, INDEPENDENT OF OUR SUPPORT; WE OUGHT TO HAVE SUFFRAGAN BISHOPS IN THE COUNTRY, WHO MIGHT ORDAIN DEACONS AND PRIESTS, AND SECURE A REGULAR SUCCESSION OF TRULY APOSTOLICAL PASTORS, EVEN IF ALL COMMUNICATIONS WITH THEIR PARENT CHURCH SHOULD BE ANNIHILATED."*

The Society's wish for the appointment of Bishops.

Satyanâthan having contributed, in conjunction with Mr. Jaenické, to the diffusion of Christianity in the neighbourhood of Palamcotta, and having, after Jaenické's removal from Tinnevelly, been the instrument of the introduction of Christianity among the Shânârs, and the establishment of the important Christian villages of Nazareth and Mudalûr, his name necessarily occupies a prominent place in the early history of the Tinnevelly Mission. The few particulars that are recorded of him will make the reader desirous of knowing more; but little can now be known. It is satisfactory to perceive that the encomiums passed upon his character in

* When these words have been quoted, the portion relating to Suffragan Bishops, and their ordination of priests and deacons, has sometimes been omitted.

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general terms are borne out by such particulars as are incidentally mentioned. The following statements contained in a letter of Swartz's in Jaenické's memoirs, which include a more circumstantial account of Satyanâthan's ordination, will be read with interest.

Swartz's estimate of Satyanâthan's character.

'Satyanâthan's whole deportment evinces clearly the integrity of his heart. His humble, disinterested, believing walk has been made so evident to me and all others, that I may say with truth *I have never met his equal among the natives of this country.* His love to Christ and his desire to be useful to his countrymen are quite apparent. His gifts in preaching afford universal satisfaction. The sermon* he delivered on the day of his ordination, and his answers to the written questions given him on that occasion, shall be translated by Mr. Jaenické and Mr. Kohlhoff and forwarded to you. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend and yet do so much in relieving the poor. His management of children is excellent; and he understands how to set a good example in his own house. Several years ago, his eldest daughter, a child between seven and eight years of age, died of the small-pox. She was a very intelligent child and feared God. If a catechist visited and prayed with her, every one was edified by her devotion. At her funeral I could not myself restrain my tears; but her father united with joy in singing with the school-children the hymn "Jesus my hope," &c., which affected me greatly.

'On December 26th, this estimable man was ordained native-preacher. After the first hymn had been sung, I addressed him from 1 Tim. iv. 16. "Take heed to thyself," &c. I then received his promise to discharge his office according to the instructions that had been given him. Each of us then blessed him and commended him to the grace of God. Mr. Jaenické and Mr. Kohlhoff next addressed him in a short exhortation.

* This sermon is the one already referred to. It is inserted in a volume published by the Christian Knowledge Society in 1814.

Finally, I turned to the congregation and asked them whether, as we had now set him apart as native pastor, and were about to give him his written vocation and instructions, they would engage to acknowledge him as their appointed teacher, and yield obedience to him? They all answered "We will." On this, I gave him his Call and Instruction; and Râyappan, the Native Preacher, concluded with prayer. Satyanâthan then preached from Ezek. xxxiii. 11; and as soon as he had concluded, received the Holy Supper with us. This was a sacred and most delightful day to us all. Should I not sing to my God? The name of the Lord be humbly praised for all his undeserved mercy! may he begin anew to bless us and the congregation, and graciously grant that through this our brother many souls may be brought to Christ!—Amen.'

Satyanâthan's ordination.

The scanty items of information respecting Satyanâthan, which I have been able to collect from aged natives of Tinnevelly, fully confirm the estimate of his character given by Swartz.

He appears to have been originally a heathen and converted to Christianity after he had grown to man's estate. On account of the lateness of his conversion and his want of a Christian education in his youth, his acquirements were not equal to those of some of the native preachers who succeeded him in Tinnevelly; but all accounts agree in representing his name as the first in the line as regards character as well as in the order of time. He is universally described as having been a man of true Christian integrity; of remarkable generosity; simple-minded, but earnest and fearless; impressive in his manner of address, and somewhat inclined to be authoritative in his modes of procedure. On the whole it may safely be concluded that his general style of character was well adapted to the nature of the work committed to him by Providence,—that of laying the foundation of a Christian Church among a rude and illiterate people. He died in 1815.

Satyanâthan's history.

Satyanâthan's characteristics.

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Jaenické's Memoirs, page 38.

'During the absence of Satyanâthan from Palamcotta, Savarirâyan, a catechist from Tranquebar, took charge of that congregation. He will now return; and being a competent as well as a pious man, the brethren at Tranquebar will shortly ordain him Native minister.'

The following extracts are from a letter of Swartz to Dr. *Schulze, 26th January,* 1791.

'Satyanâthan the Native minister went last week to Palamcotta, his destined appointment. I directed a catechist, named Christian, to accompany and assist him." * * * Another pleasing account we have just now heard. While our new Native minister was in the land of Tondi (the Pudu-cotta territory), his mother-in-law broke her leg. This event would have greatly delayed his journey; and there being no one at Palamcotta, the congregation there would have been long neglected. But God graciously interfered. The Prince of Tondi heard of the accident, acquainted himself with the Native preacher and his designs, and sent his physician to accompany him to Palamcotta, besides a saddle-horse for Satyanâthan and a palanquin for his mother.' * * * * * The existing war* prevents Mr. Jaenické from immediately accompanying Satyanâthan to Palamcotta: but he will follow him as soon as practicable.

The Prince of Tondi.

'Sixty persons, heathens and Romanists, have been added to that congregation.'

Mr. Jaenické himself, on February 5, 1791, writes as follows, with reference to the same subject:

'The great prospects which open themselves in Palamcotta for the extension of Christianity are an uncommon refreshment to our faith and hope; and if the war did not prevent, I would with joy hasten thither. However, as the new Native preacher and a catechist have been sent thither; and as we

* The war with Tippu.

Jaenické's confidence in Satyanâthan.

are fully convinced of the faithfulness of the former, and entertain good hopes of the latter, the Church there will not only be well cared for, but the heathen likewise be invited from time to time into the kingdom of God.'

Within a few months after the date of the extract quoted above, the disturbed state of the country ceased to be an obstacle to Mr. Jaenické's journey to the southward, Tippu having withdrawn his troops from the Carnatic early in 1791, on the approach of Lord Cornwallis's army in the direction of Bangalore. Accordingly on the 12th September, Mr. Jaenické set out for Palamcotta.

Jaenické sets out for Palamcotta.

Swartz writes, September 16th, 1791:

'Our dear brother Jaenické set off from this place' (Tanjore) 'on the 12th. He will go first to Ramnad, thence to Madura, and after that to Palamcotta, where he will remain until January. May God accompany him, and bless all his labours! If God bring him back again, he will furnish a full account of the congregations there.'

From Jaenické's journal we learn that on his way to Palamcotta he visited Ramnad and Madura, having been requested to baptise the infant child of a gentleman at Madura, and being desirous of visiting the small congregation of Christians at Ramnad.

Jaenické at Ramnad.

On September 18th, he arrived at Ramnad, where he remained nine days. He held "a preparation" there daily for two hours, and on the 25th administered the Holy Supper to eighteen persons. He remarks, "I had likewise the pleasure of becoming acquainted with the friend of our Missions, Colonel Martinsz;* who ardently desires the extension of Christianity, and in more than one respect affords a helping hand to the work of the Mission and those who labour in it.'

Colonel Martinsz.

* Colonel Martinsz, formerly an Officer in the service of the Nawab, but at the time referred to, and during the Poligar war, in command of the local corps of the Râjâ or Zemindar of Ramnad, was a Roman Catholic, but the principal contributor to the erection of the Mission Church in Ramnad, which was dedicated to the service of God by Mr. Jaenické and Mr. Gericke on the 16th February 1800.

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On the 30th he arrived at Madura. 'While at Madura,' he remarks, 'I conversed much with heathens; twice performed Divine Service with the English, baptised three children, and had a daily meeting for an hour with the English soldiers. On the 12th I set forward again, and after conversing with the heathens and Christians whom I encountered on my road, arrived on the 16th at Palamcotta. In the evening, the Native preacher, the catechist, the schoolmaster, nearly all the Christian men, and the school children, came together; and I applied to their hearts the words: "Fear not, little flock," &c.

Jaenické's journey to Palamcotta.

With this appropriate text of Scripture in his heart and lips, the first European Missionary who considered Tinnevelly as his appointed and peculiar sphere of duty, entered upon his 'work of faith and labour of love:'—a man whom early afflictions and the discipline of events had taught not to 'despise the day of small things;' whose gentleness of manner and 'meekness of wisdom,' whose love to souls, and humble devotedness, and 'patience of hope in our Lord Jesus Christ,' will conspicuously appear in the sequel.

Jaenické's arrival at Palamcotta.

In connection with this the first and infantile period of the history of the Mission, it only remains to state the results of an examination of the Mission Register.

In addition to the forty persons recorded in the Register for 1780, it appears that prior to the time of Jaenické's arrival in October 1791, 283 souls, men, women and children, had been converted from heathenism and baptised, and that 120 souls had been received from the Church of Rome. The baptisms were administered in Palamcotta and Tuticorin in the months of June and July 1789. In March that year Swartz writes: (Jaenické's Memoirs)—"The dear catechist Satyanâthan has laboured at Palamcotta with a blessing, forty-three persons having been under his instruction. Râyappan the Native preacher from Tranquebar, is at present with him, in order to administer the Holy Supper.'

Mission Register.

Satyanâthan must however be considered as the person principally concerned in those baptisms, as having instructed and prepared the candidates. The receptions from Romanism took place from time to time in Palamcotta, Tuticorin, and Maṇapâr, and were doubtless conducted by Satyanâthan himself according to the Tranquebar Lutheran ceremonial.

Examination of the Register.

On a review of the Registers it appears that of the persons received from Romanism twenty-one were of the Veḷḷâḷa caste, residents in Palamcotta and its neighbourhood; twenty-nine were Paravas, or fishermen, belonged to Tuticorin and Kulasêkharapaṭṭaṇam; and that the largest accession was that of forty persons of the Paḷḷa caste belonging to Padmanâbhapuram, or Paṭṭi, a village situated a few miles to the eastward of Palamcotta, and formerly included in the Nazareth district. Their reception took place in the Palamcotta Church on the 25th August, 1788. Most of the Veḷḷâḷas and Paḷḷas referred to in the Register are known to have remained steadfast in their profession, but there is reason to fear that few of the other castes persevered.

Caste and condition of converts.

Of the converts from heathenism the larger number were weavers, employed in connection with the Dutch factories at Maṇapâr. 94 are represented as residing in Maṇapâr, 60 in Kulasêkharapaṭṭaṇam, and 53 in various other villages. Of the converts who resided in Tuticorin the majority belonged to a sub-division of the Marava caste, and appear to have been in the employment of the Dutch merchants settled in the place. The remainder of the persons recorded in the list resided in the neighbourhood of Palamcotta, and belonged to twelve different castes.

Of the great majority of the converts nothing now is known. Let us hope that many of them were known and accepted of God!

Of those who more or less depended for subsistence on the Dutch factories, few appear to have maintained a consistent profession of Christianity after those factories were abandoned; and those who did remain steadfast, (weavers belonging to

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Maṇapâr), who carried with them the profession of Christianity to the villages in which they went to reside, made but little progress in the Christian life. Many of their descendants are Christians still, and new converts connected with the caste are received into our congregations from time to time; but peculiar temptations and their peculiar idiosyncrasy as a caste are found to retard their improvement. Their caste is that commonly called Nâsuvas (properly Nâvitas), or barber-weavers. By prescriptive usage they officiate as the domestic priests of the Shanars at their marriages and funerals, when they expect to receive certain benefactions and dues. This circumstance gives them a direct, pecuniary interest in the perpetuation of heathenism, and in the retention of heathen usages by Christians; and thus tends to prevent their growing in Christian sincerity and zeal.

Weaver converts.

There is one circumstance connected with the baptism of the persons recorded in the register, upon which I cannot forbear to animadvert. Those persons resided in no fewer than thirty-eight different villages, scattered up and down a wide extent of country; and in sixteen cases the persons baptised were solitary individuals—(husbands without their wives, or fathers without their children),—residing in sixteen different villages. The question here naturally presents itself, could those persons have been duly instructed in the religion of Christ prior to their baptism? Could satisfactory evidence have been required or obtained respecting their general character or the sincerity of their wish to become Christians? And what means were, or could have been, adopted for their systematic instruction, their attendance at Divine Service, and their growth in grace, subsequently to their baptism? Considering that in the great majority of cases the converts were unable to read, and that there were not more than two or three catechists at the utmost for the oversight of forty villages, such questions seem incapable of receiving a satisfactory reply.

Baptism of isolated individuals.

In these observations I do not attach any blame to Satyanâthan in particular, who acted in accordance with the custom

Good seed by the way-side.

of the time, and what he supposed to be his duty, to baptise in faith all who asked for baptism, and were willing to receive some preliminary instruction, leaving the results to God; but I mention the circumstances as tending to explain why the results were often so evanescent. The good seed appears to have been often sown literally "by the way-side," and in too many cases 'it was trodden down, or the fowls of the air devoured it.'

CHAPTER II.

FROM JAENICKE'S ARRIVAL IN PALAMCOTTA IN OCTOBER 1791, TILL HIS DEATH IN MAY 1800.

Jaenické's own Journal of his work.

THE following extracts from Swartz's letters, contained in Jaenické's Memoirs, and the Report of the Society for Promoting Christian Knowledge, and especially the extracts from Jaenické's own Journal, (the only Journal of his, or Report of his labours, which reached Europe,) will be found to speak for themselves in illustration of the missionary zeal and the trustful Christian spirit with which Jaenické prosecuted his labours in Tinnevelly, during the first year of the period on which we now enter.

Swartz writes, 9th November 1791, *(Jaenické's Memoirs.)*

'Our dear brother Mr. Jaenické arrived at Palamcotta October 16th, and we have received many interesting accounts from him. Of a little country congregation, Padmanâbhapuram,* he writes that he had the most heartfelt pleasure in witnessing the simplicity of the members, 'it gave him' he says "a glimpse into the first century.' "

* A village situated a few miles to the east of Palamcotta, and better known by the name of Paṭṭi. It was, till recently, included in the District of Nazareth, belonging to the Mission of the Society for the Propagation of the Gospel, but is now included in the Palamcotta District of the Church Missionary Society. The persons who composed the congregation at Paṭṭi, or Padmanâbhapuram, belonged to the Palla caste. Since the period referred to by Jaenické they have retained the profession of Christianity, but their conduct, spirit, and manner of life have not always been such as to adorn their profession. Mr. Jaenické's estimate of their Christian character appears to have been too high; but possibly their retrograde course may have commenced subsequently to his time, when they were left without adequate superintendence.

Report of the Society for Promoting Christian Knowledge for 1793.

"In the month of September, 1791, he (Mr. Jaenické) left Tanjore, to reside at Palamcotta, where he resided ten months, preaching on Sundays in Tamil and English, and on Fridays in Tamil. Sometimes Satyanâthan preached for him in his Native language. The gentlemen and Europeans regularly frequented the Church, to which they were encouraged by the good example of the Commanding Officer.

"During his stay at Palamcotta, he had instructed and baptised sixty heathens and had likewise received several converts from Popery. The Christians in the Tinnevelly District generally resided in the country and formed several congregations. For the use of those at Padmanâbhapuram and at Pûvâṇi, he had erected some chapels at the expense of Mr. Swartz. Many of those converts were Christians, not in name only, but in reality. *There is every reason to hope,* he observes, *that at a future period Christianity will prevail in the Tinnevelly country.* Himself and Satyanâthan had severally made journies into parts of the country where the word of God had never before been preached; and the people were generally attentive and desirous of hearing. They assembled in hundreds, and showed him every respect, and numbers had conducted him from village to village. Satyanâthan had experienced the same attention. More than thirty persons came afterwards to Palamcotta to be instructed and baptised. Such happy effects, he remarks, would often be experienced could such journies be frequently repeated. At Palamcotta and in its vicinity he had daily opportunities of addressing himself to the heathens, and took occasion likewise to become useful to his fellow-labourers by admonishing them respecting their conduct, and delivering lectures in Ecclesiastical History and practical divinity. In March 1792, he had been attacked by a severe bilious disorder, called the hill fever, by which he had suffered much, and had been several times at death's door. From that time

Jaenické commences country work.

Instruction of helpers.

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to the month of September, when he arrived at Tanjore, his labours had experienced interruptions, though they had never been altogether given up."

Mr. Swartz writes to Dr. Schulze, January 6th, 1792. *(Jaenické's Memoirs.)*

"The accounts received from Mr. Jaenické are cheering. He mentions that among the Christians within the Fort there are some righteous persons, and that he entertains hopes of bringing into more order those who have been disorderly. But his greatest joy is in the small country congregations, among whom he has found much uprightness, faith, love, humility, and affection for the word of God. Satyanâthan and the catechist Christian labour with Mr. Jaenické in one spirit. The congregations in and around Palamcotta have had an increase of sixty-five persons. Mr. Jaenické writes, 'They all occasioned me much joy during preparation, and their life is Christian. Three are of Sudra caste. One of these excited a particular interest when baptised. I put several questions to them and among others:—"Will you, whatever befals, abide faithful to Christ?" He answered:—"Though they should take my life away, I would still say, Lord Jesus! I forsake thee not." This produced a great impression on the congregations. The spirit of the Lord is at present powerfully at work on the minds of several. So far Mr. Jaenické. God be humbly praised for all encouragement, forbearance, mercy, and blessing."

Baptism of converts.

Again on the 24th of the same month Mr. Swartz writes to the same person.

"Mr. Jaenické is full of hope and writes that the congregation remarkably increases, and therefore he wishes to remain and promote the work of God. He purposes to build a place for the Missionary, but it is painful to think that unless the Lord sends us help, the station cannot be occupied more than three months in the year."

On the 8th of March following Mr. Swartz writes:—

"Our dear brother Mr. Jaenické is still at Palamcotta labouring with great faithfulness. He hopes to return in

April or May. As he labours willingly and sees besides a blessing on his labour, I gladly authorize his stay, without prescribing a time for his return."

April 16th, 1792, Mr. Swartz writes:—

Jaenické's illness.

"Mr. Jaenické is still at Palamcotta prosecuting the work of the Lord with a blessing. A month ago he was attacked with a fever, called in this country the hill fever. He caught it during a journey to the hills, as did those who travelled with him; but he is now fully recovered. In a letter I received from him on the 11th of this month he says: 'The Native preacher (Satyanâthan) returned from an excursion on the 2nd instant after an absence of thirty-four days. His journal showed that he has not been idle. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people; wherever he went they begged him to read and preach to them. He was full of joy and would gladly have returned to them again, but I rather preferred his holding the preparation at Padmanâbhapuram. I believe we have a great harvest in the West. I was there on the 2nd, and they all promised to attend at Padmanâbhapuram to be instructed. The Church in Palamcotta is too small and I purpose to enlarge it, as well as to build two Chapels in the country, one at Padmanâbhapuram.' I always thought, and I wrote to you to say so, that a large congregation would be collected at Palamcotta. This my hope begins to be fulfilled. O may the Lord of the harvest give faithful labourers! But I hope and pray that God will protect this work from the race of *those that deny the Godhead of Christ, and his atoning sacrifice.*"

Swartz's hopes and fears.

On the 11th May, Mr. Swartz writes:—

"Mr. Jaenické is ill at Tuticorin. The hill fever, which not seldom proves fatal, had for a long time quitted him, but now he has it again. God graciously help, for Christ's sake, that the work may be carried on!"

Mr. Swartz writes 11th June, 1792:

"Mr. Jaenické has been at the point of death. The day he

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Jaenické's temporary recovery.

had the last attack of the hill fever, he expected the cough would stifle him. But God had mercy on him and on us; and now he is quite well, and able to resume his labours. I expect him here next month. Having mentioned his severe illness in my last, I thought it right to give the agreeable account of his recovery, that you might join with us in praising God."

The preceding notices will give the reader a general idea of the events of the year; but Mr. Jaenické's own account of his labours, contained in the Journal which he transmitted to Europe, being not only mere circumstantial, but more interesting, graphic, and suggestive, I proceed to insert it in full, in so far as it relates to this portion of the history.

He arrived at Palamcotta, as the reader is already aware, on the 16th October 1791. He writes:—

"In the evening, the Native Preacher, the catechist, the schoolmaster, nearly all the Christian men, and the school children, came together, and I applied to their hearts the words "Fear not little flock," &c. Here I remained ten months labouring among Christians and heathens, and endeavouring to be useful in various ways to my fellow-labourers. In Mr. Torin, Collector of the Revenue in the Tinnevelly District, and Mr. Martin, Paymaster at Palamcotta, I found two true friends, nor were the Commandant and Officers disinclined to me. On Sundays I preached in Tamil and English, except that occasionally the Native Preacher preached the Tamil discourse. The Officers and other English were regular attendants. But though I did not omit this part of my duty, I directed my chief attention to the Tamils, labouring especially for the Christians both publicly and privately, and inculcating on them a practical and righteous Christianity. The congregation is not a numerous one, and many of the members had been inclined to join from earthly views, and when these were not realized, they left or threatened to leave it. I frequently warned them all that our cause was not promoted by the accession of evil men, who named them-

Jaenické's account of his arrival in Palamcotta.

selves Christians, and that their fellowship was burdensome to us, and dishonourable to Christ. Many, who during my absence had began to attend from wrong views, were dismissed, and one, who conducted himself very ill, was excluded from the Christian congregation; which made a salutary impression. I saw his unchristian deportment, and frequently admonished him in love, but he was unmoved, boasted of himself, and despised and calumniated the others. He had always some favour to ask, and I did what I could for him; but as it was impossible for me to comply with all his demands he evinced his irreligious character in a very fearful manner. I afterwards ascertained that he had always been a heathen, performed heathen rites in his house, and visited their holy places. Some weeds still remain in the congregation, but I have, by God's grace, brought it into better order, and thus rendered his future office less difficult to the Native preacher. During my stay, I instructed and baptised above sixty heathens, as well as received several Romish Christians. The country Christians around Palamcotta constitute by far the greatest number of our members, and there are several numerous congregations in different parts, of which the largest are at Padmanâbhapuram and at Pûvâṇi. At both these places I have erected considerable chapels; the expense of which has been defrayed by Mr. Swartz. Of several members, I can in truth affirm that they walk worthily. The Christians are visited diligently by the catechist and Native preacher, and I have been constant in my own labours among them. Whenever I went into the country among them I always found cause for joy and thankfulness to God. They assembled together among themselves, particularly at Padmanâbhapuram, both morning and evening, and one of them, who is a true Christian, the elder of the congregation, reads a chapter from the New Testament, exhorts them, and sings and prays with them. When no one is able to visit them on Sundays, they attend the Church at Palamcotta a distance of nearly five miles.

Jaenické's discipline.

Country congregations.

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*There is great reason to hope that Christianity will flourish in the Tinnevelly district.** I made two journies through parts where the word of God has never been preached, and the Native preacher made two others. The inhabitants were attentive and desirous to hear, and in many populous places several hundreds assembled themselves, while I expounded the Christian doctrines to them in the streets and choultries. They showed me the utmost respect, and I was often followed by great numbers who would not leave me. I frequently looked on them with sorrow, because they were as sheep having no shepherd. The Native preacher experienced the same encouragement on his journey, and declared that the people would scarcely give him time even to eat. At one place a great number intreated him to give them in writing a short summary of the Christian doctrines, and a catechism, which he did. These excursions have not therefore been without a blessing, though that blessing would be much more apparent could they be more frequently repeated.

Interesting work in the West.

Besides my regular employments I endeavoured to be useful to the catechist and Native Minister. They came to me in the evenings, and I held conversations with them on practical Christianity, and the prudence, faithfulness, and other qualifications of a teacher, concluding with a prayer. Besides these, I gave them some instruction in Church History and Dogmatics, and would have gladly done more, had not my efforts been interrupted by a dangerous illness. Even then they continued to attend me; and we conversed together in a useful and edifying manner.

Here follow extracts from Mr. Jaenické's *Diary*.

'October 17th.—I waited on the Commandant, Colonel Clarke, in the Fort. I next visited the Church, where the families of our congregation were then assembled, and addressed a word of exhortation to them; and in the evening I

* It is remarkable how frequently we find this hope expressed in Jaenické's communications. The hope has been remarkably fulfilled.

Jaenické's own diary of his work.

sat with the Native preacher before the Church, while many assembled around us. At seven I had the evening prayers.

19th.—The circumstance of many of our congregation being related to, or connected with, Romish Christians, causes great trouble; for it often happens that either there is no suitable person in our congregation, or else other circumstances induce persons to choose husbands for their daughters or wives for their sons from individuals of that persuasion.

On the 23rd I was indisposed; but I besought the Lord to strengthen me for my labours, which He graciously did, so that I was able to hold both the English and Tamil Services in the morning, and to preach in Tamil in the afternoon. In the evening my helpers, and some sincere Christians from the country, came to me, and we edified one another.

First visit to Padmanâbhapuram.

On the 25th, I went with the Native preacher to Padmanâbhapuram, about seven miles from Palamcotta. The Christians here are all of low caste, but I rejoiced over their honest integrity, their dove-like simplicity, their love towards God and Christ, as well as towards one another, and their desire after the word of God.* On the 26th I appointed an elder over them, Santiago, a man whom they all honour, and who has distinguished himself by his piety.

November 5th.—Solomon, an apostate Christian, whom I frequently endeavoured to see in vain, and who had suffered his heathen relations to persuade him to return to Paganism, came to me late last night. I was much moved, for he trembled and was quite dejected. I spoke to him affectionately and earnestly, but in vain. To-day the catechist informed me that Solomon had called upon him in much distress and asked him what he should do. I sent for him, and he told me that if Jesus would receive him again and forgive his sins, he would return, let the consequence be what it might.

* Mr. Jaenické's first impressions on the occasion of his first visit to the place must, I fear, have been greatly modified subsequently, on his becoming better acquainted with the people. In endeavouring to describe them he unconsciously described his own character rather than theirs.

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The next day he came to Church. I was told that he had confessed Christ before his severely persecuting relations, and encountered a heavy storm from them on that account.

On the 7th a trader came to me and begged me to procure justice for him. Very many come when they are themselves in the wrong, and want us to espouse their side, to intercede for them and rescue them from punishment. I usually reply to such persons that I was not sent here to adjust their differences, but to show them the way of salvation; which I then take the opportunity of explaining to them. When the complaints of the people are just, and the Missionary has it in his power to help them, he only acts in conformity with his office in doing so.

Help in secular affairs.

On the 9th the Colonel told me that several traders had come to him with the pretence of putting themselves under instruction. They had also been with me; but on examining them, I discovered that they were deceivers and coiners, who had cheated many persons.

21st.—A heathen ironsmith and a Romish youth were with me to-day, both expressing a desire to come to us. The latter however wanted first to celebrate his marriage with heathen pomp. The former had five reasons for being undecided. 1, His wife would not consent. 2, He should not be able to get his children married in our congregation. 3, He had hitherto manufactured idols. 4, If he did not live in a Christian manner, the judgments of God would fall upon him. 5, If he forsook sin and did good, he should be saved in any case. On the 22nd the smith said he would first of all hear our doctrines, examine, and then determine; a resolution which I much approved.

Reasons for delay.

25th.—After the Tamil sermon, a goldsmith, who had led an ungodly life, came forward at my desire and asked forgiveness of the congregation; and then I received him once more.

On the 28th I set out on a journey into the country three miles beyond Pûvâṇi. On the road to Palamcotta, we had Divine Service in a choultry. All the Christians came, and

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I rejoiced over them greatly. They live in a Christian manner and love the word of God. Tamil avarice or other vices are not to be found amongst them.(?) I asked the proprietor of the choultry to allow Divine Service to be held there frequently, and he signified his consent. It was necessary to do this, because they do not allow people of low caste to be in the choultries. On December 1st, I arrived at home.

January 1st, 1792.—The number added to the congregation in this place during the last year is sixty-five.

Jaenické's tour among the hills.

January 8th.—I went with some friends* to Kaḷakâḍu. It lies at the foot of the chain of mountains that form the boundary between the land of the Nawab and Travancore. These hills are very majestic and the country generally very beautiful. On the 20th we continued our journey. New beauties disclosed themselves every step we travelled. At the foot of the chain of hills lie masses of rock, great and small, many of them almost perfectly spherical and about fifty feet in diameter. The plain is well watered by streams from the hills. In many parts, the grass is seven feet high, and so infested by tigers that no one ventures to travel by night; and in the day, only in company. After passing through an opening between two hills, we again entered a plain full of beautiful rice fields, and traversed by streamlets. Around were lofty hills, and a second pass opening between them. The villages near the hills are large, and the inhabitants prosperous, and the fields fruitful. There are many weavers in this district. The streams are furnished with bridges. The inhabitants are not near so corrupt as in other places. They are astonished at the Christian doctrines,

Visit to the hills in the West.

Description of the hill-country.

* The head of the party was Mr. Torin, the Collector, then setting out on his first official tour as Collector of the Nawab's revenue, in the East India Company's behalf, under the new Treaty of 1792, accompanied by Colonel Clarke, the Commanding Officer at Palamcotta, Mr. Martin, the Paymaster, and some other Gentlemen belonging to the district. Mr. Torin had been Collector also under the so-called "Assumption" from 1790. In 1801 the whole of the Carnatic, Tinnevelly included, was transferred by treaty to the East India Company, during Mr. Lushington's Collectorate.

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and I saw several in tears. I trust the Lord will give us a great harvest here, if we have sufficient labourers. At eleven, we arrived at Ambâsamudram. It contains 3,000 inhabitants. The Poligar resides at a small fort at one angle of it. The houses are all good; the choultries beautiful, and built of hewn stone. We pitched our tents on the margin of the river to enjoy the lovely prospect; and in the afternoon, entered the town and conversed with many heathens, who were very attentive.

Ambâsamudram.

On the 11th, after passing through a country of indescribable loveliness, we arrived at Pâpanâsam, and beheld at a distance the magnificent falls, where the entire river precipitates itself from the hills above two hundred feet. The banks of the river are elevated at least forty feet. On the side where we were, there was a descent to its margin by a flight of steps; and below were several rest-houses. There is abundance of carp in the river, all quite tame, as no one attempts to take them, because they are alleged to be gods by the Brâhmans, who feed them with rice. The Brâhmans were not pleased with our party for fishing there, and denounced upon us death and misfortune.*

Pâpanâsam. Sacred fish.

In the afternoon, the catechist and I spoke to many heathens, who heard us gladly. Our fellow-travellers conversed with us on the excellence of the Christian doctrine and its suitableness to every people; and we encouraged one another to diligence in extending it by instruction and example.

The falls.

On the 12th we crossed the hills and visited the falls. There are many rare plants to be found here, and botanists would find agreeable employment. We discovered a species of wild vine. Its grapes are large with no perceptible peculiarity of flavour: but the stones

* The imprudence of this procedure will sufficiently appear in the sequel, in which we learn that several members of the party, including Mr. Torin and Mr. Jaenické, caught jungle fever in the course of the expedition, of which Mr. Jaenické died; several natives also died. If Mr. Jaenické's death had come to the knowledge of the Brâhmans, it would certainly have tended to confirm them in their superstitious veneration for the Pâpanâsam fish.

somewhat different from those of the common grape. They are accounted poisonous, and no one here values them, but on the contrary were concerned at our having eaten them. On the 13th we ascended the hills, and behind the first water-fall perceived a second at a much higher elevation, and at least three miles beyond it. On the 14th we returned to Palamcotta.

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On the 21st the Native preacher and Savarimuttu returned from a journey into the country. They have visited places to which no one had ever penetrated, and every where held conversations with heathens. Satyanâthan had much conversation with the weavers, for whose sake the journey was principally taken, and who had previously intimated a desire to place themselves under instruction. They are three hundred in number. But they want something done, in which, though not unreasonable in itself, we can afford them no assistance. If they are sincere, the Lord will assist them.

The weavers.

February 12th.—I baptised eight persons, and received two Romish Christians. On the 18th I went with a party to Courtallam.* There is a noble water-fall here indicating the commencement of the river Sittâr.

The country around is so beautiful that I scarcely knew whether to prefer it to Pâpanâsam. It is accounted a holy place, and the heathens visit it in numbers to perform their ablutions. There are several cascades in a line with the principal one; and here they stand and let the water stream upon their heads.

Courtallam falls.

On the 20th I went to Tenkâsi, a spacious place with five thousand inhabitants. It has a large Pagoda furnished with a clock and bell, which in this

Tenkâsi.

* It does not seem to have been known in Jaenické's time that it is only during the rainy season of the South-west monsoon that it is safe to visit the Courtallam range of hills, or travel in their vicinity. Very few Europeans now-a-days, except in cases of emergency, would think it safe to spend several nights in succession in Courtallam as late as the end of February. The lamentable consequences of Jaenické's ignorance, and that of all the members of the party, of the danger to which they exposed themselves, will appear in succeeding extracts.

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country is rare. The river Sittâr flows by it. We visited the handsome Romish Church and had the opportunity of preaching the Gospel to the Roman Catholics (of whom there are about one hundred in this place) as well as to the heathens.

Satyanâthan's wish.

February 25th.—I returned to Palamcotta. The Native preacher had baptised three persons during my absence, and expressed a great desire to visit the places where I had been, after I told him of the eagerness of the people to hear the word of God. We determined that he should at least visit several of them and remain a few days at each. He set out on the 29th.

March 1st.—I was seized with a severe bilious fever; the effect of the water, cold, dew, and mists of the hills.

Commencement of Jaenické's fever.

Three of our party, among whom were Mr. Torin and Mr. Martin were attacked by the same disorder. Many black people, who were there at the same time, died of it. I suffered a great deal, and was several times near death. On the 25th I baptised seventeen heathens and received a Romish Christian; and on the 29th travelled to Padmanâbhapuram to lay the foundation of a chapel. April 16th, the physician and other friends having advised me to make a journey to the sea coast for the recovery of my health, and having myself long ago promised Mr. Meckern to visit him at Tuticorin, I set off to-day for that place, preaching the Gospel as usual on the road. I arrived on the 17th, and was received with much kindness by Mr. Meckern who is the Governor of the Dutch Factory at this place. The Factory is strongly fortified, but contains few houses. The extension of the kingdom of Christ lies very near Mr. Meckern's heart; and the Tamil Christians whom he has brought together are assisted by him in all that relates to their temporal welfare: but the case of their souls is from many causes defective. On Sundays a sermon is read to them; but there is no catechisation, and no visiting from house to house.

Tuticorin. Mr. Meckern.

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I pointed out to the catechist how he should act with the people, and frequently urged him to diligence and faithfulness. As far as debility permitted me I laboured among the heathen. On the 17th and two following days, I was attacked by fever and my feet were swollen.

March 22nd.—I preached both in German and Tamil. They have no hymns in the latter language, and the Government will not sanction ours.

24th.—This afternoon I was attacked with a severe cough for two hours, followed by a fever fit which lasted until late at night. I afterwards had it daily until the 27th. On the 29th I attended the Dutch Church where the Dominy read a sermon. I afterwards preached to very attentive hearers in Tamil. The three following days the fever was upon me and I suffered much from swelled feet.

May 4th.—I conversed with a Tamil Christian, a very sincere man, and one who hungers and thirsts after true knowledge. I visited the chief of the whole Parava caste, whom the Dutch call prince; and I conversed with him for a long time. He lives in the European manner, reads his Bible very assiduously; and his knowledge is excellent. He would immediately renounce Popery, were it not through fear of the Paravas. I afterwards visited the Dutch school, kept by the Dominy and attended by more than thirty children. Here I found order, good superintendence, and improvement.

The head of the Paravas.

On the 6th I preached, and in the afternoon paid farewell visits to several Dutch families. On the 7th I departed in company with the Second Officer of Maṇapâr and the Resident at Cape Comorin, and arrived on the 8th at Trichendûr, where I found Mr. Torin in tolerable health, but Mr. Martin very ill. Here I remained until the 11th with only one attack of the fever, and then set off for Maṇapâr, where I was received by the Second Officer with much kindness. The congregation in this place owes its existence to Mr. Meckern, and consists of three hundred persons. They are almost all weavers; and Mr. Meckern has erected houses and advanced money for them,

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so that they now live in great comfort. But in spiritual things they are worse provided for than at Tuticorin. Having been previously apprized of this and of the incompetency of the catechist, I requested Mr. Meckern to appoint a better. It happened fortunately that there were two catechists then at Tuticorin, and Mr. Meckern immediately sent the best of them here. I instructed him how to act with the Christians, so as to increase their knowledge and lead them to a practical Christianity. As the Christians do not work in the evening, it was arranged for them to attend the Church every evening to hear the doctrines of Christianity and pray. The catechist is a righteous and active young man; and I trust therefore that the state of the congregation will be soon improved.

Congregation at Maṇapâr.

I had the fever daily at Maṇapâr; and after preaching on the 13th, the attack was so severe that the factor was alarmed for me. On the 16th I departed, and arrived at Álvâr-Tirunagari on the 17th, where the fever again attacked me; accompanied by a severe cough. At eight in the evening I was at Padmanâbhapuram, preached on the 18th, conversed with several Christians, made the necessary regulations, and arrived in the evening at Palamcotta.

May 19th.—I had the sharpest attack of the fever and the last. I had no hope of surviving through the evening, and commended my spirit into the hands of the Lord who loved me and gave Himself for me. But my thoughts were not His thoughts, and He has graciously rescued me from death.

Illness increased.

May I devote the life He has anew given me to His service and glory! May He give me grace so to do!

June 2nd.—I went to Padmanâbhapuram, preached for the first time in the church there, and administered the Holy Supper to twenty-eight persons. The church was full, and the hearers, for the most part, attentive and full of thankfulness. From that time until the 21st I suffered much bodily pain.

Though unable to preach, I endeavoured to be as useful as possible to the Native preacher and catechist. On the 22nd I began to preach again.

July 22nd.—I delivered my farewell sermon at Padmanâbhapuram. On the 27th at Palamcotta and on the 29th at Pûvâṇi, the last was the Consecration sermon.

On the 5th of August I travelled on special business to Padmanâbhapuram, and performed public worship there. On the 9th I had the opportunity of averting a heavy storm from the congregation at Padmanâbhapuram. Under the Government of the Company, the Christians there had been exempted from certain State services. The Nawab's people however enforced them; they refused, and came to intreat me to speak for them. I expostulated with them very seriously; and among other things represented that they would draw a persecution upon themselves and upon all the Christians of Tinnevelly; that their churches would be pulled down, and themselves forced to embrace the Muhammadan religion. I pointed out to them that as Christians they were bound to set an example of obedience and admonished them at great length. They were ashamed of their fault and promised to do all that was required. On the 12th I learned that no evil would result to them from their first refusal.

Civil duties of the Christians.

August 28th.—Having in union with my fellow-labourers done all I could for the good of the congregations, I set off to-day for Tanjore. The Lord be praised for the mercy which He has showed me at Palamcotta. May He crown my little labours with abundant blessing and forgive all my errors for Christ's sake. August 29th, I arrived at Tuticorin, where I remained for some days conversing with heathens and Christians, visiting the schools and preaching. In my conversation with Mr. Meckern, I proposed plans for the better superintendence of the Christians, which met his approbation; and inspire me with the hope that, through God's gracious assistance, things

Sets out for Tanjóre.

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Improvements in Tuticorin.

will go on better at Tuticorin and Maṇapâr. Mr. Meckern requested me to ask Mr. Swartz to publish a volume of Tamil Sermons, in which the doctrines and duties of the Christian faith should be explained; promising to defray the expense of printing them and to give us half the copies. Such a book would not only be of great use to the catechists in the Carnatic, but still more to the Christians of Ceylon.

Arrival in Tanjore.

On the 14th I arrived in Tanjore, after an absence of one year and two days, where I found Mr. Swartz and Mr. Kohlhoff in good health. "Blessed be God for all the kindness which He hath shown to me throughout my whole journey!"

A most interesting and edifying chapter in the history of Missionary labour in India, and one which well deserves to be more widely known!

After Jaenické's return to Tanjore, in September 1792, in consequence of repeated returns of the jungle fever, with which he was attacked in the beginning of that year, he was unable to return to his labours in Palamcotta till February, 1794. During his absence the Mission was superintended by the 'country priest,' or native Missionary, Satyanâthan.

Swartz writes (*Jaenické's Memoirs*) in January 1794:—'Mr. Jaenické will shortly set out for Palamcotta, to visit that ever increasing congregation. He mentions February 19th as the day of his departure. The increase there during the last year was one hundred and one.'

Jaenické's Memoirs.

He leaves Tanjore.

'After being several times obliged, by accessions of the fever, to delay his journey, Mr. Jaenické, finding himself somewhat better on the 19th of February, on that day set out for Palamcotta. He was accompanied a few miles on the road by Mr. Paezold, Mr. Kohlhoff, the catechists, school children, and a number of native Christians; a spectacle that reminded us of primitive days. He felt indisposed when he set out, and had a slight attack soon after, so that we parted from him with some

anxiety: but he was himself in good spirits, and hoped the change of air would do him good. In this expectation he was not disappointed. As soon as he reached the coast, the fresh sea breezes revived him greatly, and after remaining with the congregation at Ramnad for eight days, he arrived at Palamcotta improved in health, and prosecuted his labours in the south with great energy and success.'

His return to Palamcotta.

On the 8th January, 1795, Swartz writes:—'Mr. Jaenické has been almost a year at Palamcotta, where he labours with success.'

Report of the Society for Promoting Christian Knowledge, for 1795.

'The country priest, Satyanâthan, had been sent to Ramnad, where some heathens had expressed a desire to be instructed. In that work he was to be employed till April, and then return to Palamcotta; in and about which place the congregations were taken care of chiefly by Mr. Jaenické.

Swartz *(Jaenické's Memoirs)*, in April, 1795, writes:—'Satyanâthan, the native priest, who has been three months at Ramnad, will be here in a few days. Mr. Jaenické will return from Palamcotta as soon as Satyanâthan can relieve him there. He has again had attacks of the fever, and been obliged to repair to the sea-coast.'

Again, in October, 1795:—'Mr. Jaenické arrived from Palamcotta some months since, and afterwards travelled to Tranquebar, to visit the brethren and confer with them relative to the Mission. He returned two days ago. He has still frequent attacks of the hill fever.'

Jaenické obliged to leave again.

It will appear from a subsequent extract that, in consequence of Jaenické's statements respecting the state of his health and the importance of the work in Palamcotta, the Tranquebar brethren were induced by Swartz to depute one of their number, Mr., afterwards Dr., Rottler, to take Jaenické's place and supply his lack of service for a short time. Swartz

Dr. Rottler in Palamcotta.

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Swartz's estimate of European superintendence.

writes on January 8th, 1796:—"It would be well if there could be always a Missionary stationed in Palamcotta. *Native labourers need superintendence.*"

Report of the Society for Promoting Christian Knowledge, for 1796.

'Two English schools had been erected, one at Ramnâdapuram, and one at Palamcotta, by a young man who had been instructed at Tanjore; and these schools were supplied with books from the Mission stores. The Danish Missionaries at Tranquebar state, that Mr. Rottler had returned in the middle of December, 1795, from his journey to Ramnad and Palamcotta.'

Swartz writes in 1797:—

'When I consider the present circumstances of the Mission, I feel fear and solicitude. The field to be cultivated is great, and the labourers are few, and these often ill. My dear valued brother, Mr. Jaenické, is often so exhausted by his fever, that those around him are apprehensive that it will terminate fatally. Here in Tanjore, two Missionaries have their full share of labour. *In Ramnad there ought to be a stated Missionary.* In Palamcotta, where Mr. Jaenické now is, there are many congregations in the neighbourhood and at a distance.'

Paucity of labourers.

Report of the Society for Promoting Christian Knowledge, for 1797.

'The congregation at Maṇapâr, Mr. Jaenické mentions as the most numerous of any in the Tinnevelly district, their number amounting to more than 200 souls. There were labouring in that district (Tinnevelly), besides Satyanâthan, four catechists and their assistants, of whom one catechist and one assistant constantly resided at Maṇapâr, the others by turns travelling about.'

Jaenické's Memoirs.

'Mr. Jaenické himself, in a letter dated 6th September, 1797, writes from Ramnad, where he was engaged in building a

Church at Ramnad.

church. The native preacher, Satyanâthan, with three catechists and three helpers, are labouring in and around Palamcotta, and not without a blessing.'

Report of the Society for Promoting Christian Knowledge, for 1798.

'Satyanâthan, with three catechists and three assistants, had laboured in and about Palamcotta as usual, and their labours had not been without increase.'

Thus far, and to the end of these extracts from the Reports of the Society, and Jaenické's Memoirs, we are furnished with brief notices of the continuance of Jaenické's labours,—notwithstanding many interruptions arising from sickness,—and of the gradual extension of the Mission. The state of Jaenické's health having interrupted his correspondence, we have no particular account of the progress of his work for the last four years of the century.

Commencement of the movement among the Shanars.

For a long time I could discover no trace in the correspondence or reports of the period of the commencement of that movement among the Shanars of Tinnevelly, which a few years later assumed a character of so much importance. At length, in examining a bundle of Tamil letters addressed by Satyanâthan to Swartz, Jaenické, and Kohlhoff, I lighted upon some expressions which induced me to search after other letters written by him to the same persons, and to make some local inquiries, and I am happy to say that I have obtained much interesting information.

Commencement of the movement among the Shanars.

Most of the older Missionaries in Tinnevelly were acquainted with the name, if not also with the fame, of David, a Shanar catechist of great influence in the early period of the history of the Mission; and I have now ascertained that this David was not only the first Shanar catechist, but also the first Shanar Protestant Christian, and the means of first introducing Protestant Christianity among the Shanars.

David the first Shanar Christian and catechist.

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The following particulars respecting his life and proceedings are worthy of record.

Sundarânandam, subsequently called David, was a native of Kâlangudi a village between Sâttânkuḷam and Mudalûr; but the greater number of his relatives belonged to Vijayarâmapuram, another village in the same neighbourhood. As his parents died when he was young, and he was brought up by his relatives, Vijayarâmapuram may be considered as the village to which he belonged.

David's early life.

In early youth he learned to read and write and versify, and being more intelligent than most lads of his class, he devoted much of his time to astrology, medicine, and magic,—the *scientific* studies held in highest estimation by the villagers in the neighbourhood,—and learned to wander about idly from place to place in the company of some philosophical vagabonds of his acquaintance. In consequence of this mode of life, he incurred the displeasure of his relatives; and one day, having got a beating from his aunt with a churning stick for neglect of duty, unable to bear the disgrace, he ran away from home, joined himself to some travelling merchants, and accompanied them to Madura, Dindigul, and other places in the North.

David converted in Tanjore, a teacher in Palamcotta.

This was about the year 1793. Ere long he found his way to the neighbourhood of Tanjore, where he attached himself to a bazaar-man, and helped him in his business; and whilst there he first became acquainted with Christianity, through the itinerating labours of Swartz's catechists. Subsequently the catechists brought him to Mr. Kohlhoff, who instructed him more fully, baptised him, and then took him under his care to be trained up for future usefulness as a labourer in the Mission. In 1796, in consequence of Satyanâthan's application for an assistant in the rudimentary but necessary work of teaching catechisms and lessons to the candidates for Baptism and the Lord's Supper in and around Palamcotta, Swartz, knowing that David belonged to some place in the neighbourhood, sent him down to make himself useful in that

capacity. Jaenické, who was then in Palamcotta, assented to the arrangement, and David arrived in Palamcotta in September, and entered upon his duties. He was then twenty-one years of age. After teaching in Palamcotta for a few weeks, and producing a strong impression in his favour in Satyanâthan's mind, he obtained leave to visit his relatives, who after having performed in vain a sacrifice for his return, had long given him up for lost. They received him with astonishment and pleasure; and on his return to Palamcotta, he brought with him his sister's son, an interesting young man, whom Jaenické took under his care, and proceeded to instruct. Shortly after this David was sent out to Vijaya-râmapuram, to labour as a Christian teacher among his relatives and acquaintances in that village and neighbourhood, and the Tanjore catechists labouring under Satyanâthan's superintendence were sent to the same sphere from time to time to render their assistance.

David a teacher in his own village.

Satyanâthan himself visited the new sphere of labour in March, 1797. The following interesting translation of an extract from a letter to Swartz, dated 10th April, 1797, furnishes the particulars of this visit, and of the commencement of his labours among the Shanars of the South.

Satyanâthan writes:—

'On the 22nd of last month I set out to visit Vijayarâma-puram, in the Mânâḍu. On my way I assembled the Christians of Paṭṭi, and had service with them, and on the 23rd passed Sâttânkuḷam, and arrived at Vijaya-râmapuram. On my arrival, I commenced conversing with the people of the place and making known to them the true way; and that very night began to instruct the people of David's uncle's house preparatory to their baptism. The next morning I roused them by three o'clock, and recommenced teaching them the preparatory lessons. During the entire day I kept up a conversation with the people of the village. They did not allow me

Satyanâthan's visit.

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even a quarter of an hour's leisure, but assembled in crowds to hear the word of God. David and I were constantly employed without the least cessation, in reading to them, expounding what was read, and practically applying it to them. According to the gifts we possessed, each of us so directed his remarks as to make them appropriate to each individual's state of mind. We also went to a place called Sanmugapuram, and conversed there an entire day with the people. A Christian woman, a Pariar, belonging to a village to the east, came to see us, and said that she had five children, and was living in a brother's house, and that if a prayer-house were erected in that neighbourhood, she and all that were in the house with her would attend prayers gladly. In addition to this, we went thrice to the Sâttânkuḷam market, and accosting the people in the outskirts of the market, where they were assembled in small numbers, explained to them the doctrines of the Gospel. By this means the whole of the neighbouring country had an opportunity of hearing of the God of glory, and of the Saviour sent by Him, and that there is salvation in no other way but through Him alone. In this manner we spent sixteen days in the neighbourhood, and David and I exerted ourselves night and day. Four families were received as an offering of first fruits to the Lord. Eighteen persons and three families promised that at the termination of the palmyra season, in the month of July, they would come and learn the religion. Their children have commenced to learn in school. They are a simple people, quite unacquainted with deceitful motives, and are all David's relatives. The labour bestowed upon these people is not in vain. As this is the palmyra climbing season, they are now somewhat hindered. Were it not for this a great number of people would join.

Satyanâthan's labours.

Fruits of labour.

These Shanars should not be treated with disrespect, but we should love them and remove every obstacle out of the way of their salvation. Our catechists treated them with contempt and exalted themselves before them, and

Caste feeling of the catechists.

in consequence were regarded with aversion. The people mentioned this to me, and complained to me of it. David's uncle is rather an intelligent man; he has hitherto been a leader among the people who practise the *Śaktipûjâ*. It is the custom, as you are aware, for the people who practise this kind of worship to assemble once or twice a year and perform their *pûjâ* at night, when they all drink out of the same vessel, and all eat food together promiscuously, without distinction of caste. Fifteen houses in Vijayarâmapuram are attached to this kind of worship, and they esteem it a great honour to have renounced caste. David's uncle was the principal man among them, but having heard the word of God, he has become a Christian and abandoned Śaktipûjâ. When Dêvasahâyam catechist and Mathuranâyagum school-master went to his house for the first time, they refused to touch even his raw rice and went all night entirely without food. Afterwards when Vêdamuttoo catechist was sent there, he took his own rice with him, and cooked his food and ate it by the side of the well. When I went, the man I refer to said, "I am glad to see that you behave so kindly towards us and make no distinction of caste; but how is it that your catechists showed us so much disrespect?" I answered, "I have been ordained as a spiritual teacher to minister to all castes in common, and therefore whatever I may do, the world will not be offended at it, but the case you know is different with them." He partly assented to what I said, but added, "I hope at all events that you will visit us yourself, and that those catechists will not be sent for some time to come, in order that some other people of my caste may be saved together with me."

Saktipûjâ people renounce caste.

Satyanâthan's explanation.

When I was thus labouring there night and day, a message was sent to inform me that my wife had suddenly been taken dangerously ill, and that it was necessary for me to return immediately. Accordingly, that night, after instructing the people again and committing them to David's care, I set out

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early next morning, and by great exertions travelled 30 miles in ten Tamil hours. On my arrival I gave my wife some medicine and checked the disease. I reached home on the 7th of this month, and on the 8th wrote off a minute account of all that had taken place to Mr. Jaenické, and yesterday, Sunday, I preached and administered the Lord's Supper.

Satyanâthan returns.

Further particulars respecting David's character and proceedings will be mentioned in subsequent chapters of this narrative.

The first baptisms that took place among David's relatives were in Sanmugapuram, a village referred to in Satyanâthan's letter, where an uncle of his lived. Those baptisms took place shortly after the visit recorded above, and in consequence of it. Sanmugapuram, though distinguished as the first place where Shanar converts were baptised, is now the name of a purely heathen village, and the people of the place (Maravars) are obstinate in their heathenism. It might therefore be supposed that the good seed sown by Satyanâthan had been lost. It has not, however, been lost, but has produced abundantly. Immediately outside the boundary of the heathen village, on the other side of the road, we enter the large Christian village now called Kadâtchapuram, connected with the Church Missionary Society, and containing a Christian population of nearly 1,000 souls, under the care (when I first visited the place) of that well known Native Missionary, the Rev. John Dêvasahâyam. Thus, while some hardened themselves the majority showed that they did not receive the grace of God in vain.

Kadâtchapuram.

Rev. John Dêvasahâyam.

My readers will naturally be anxious to know the result of the movement in Vijayarámapuram, of the commencement of which Satyanâthan furnished us with so interesting an account. Twenty persons were baptised there in October 1797, a few months after the visit referred to, but I am sorry to say that when I first visited the village in 1853, I could not find a single Christian in the village. On the occasion of this visit

I was endeavouring, in conjunction with the Rev. Stephen Hobbs, of Sâttânkuḷam, of the Church Missionary Society, to settle a boundary line between his district and that of Mudalûr. We found the place wholly given to idolatry, but with reference to its relative situation it was agreed that it should be considered as included in the Sâttânkuḷam district. Neither of us was then aware that it was from this same Vijayarâmapuram that Christianity had spread among the Shanars throughout Tinnevelly, and that that heathen village was the dark centre of a circle of light. When I first became acquainted with the fact, on the discovery of Satyanâthan's letter, I felt grieved and disheartened to think that in that village, the seed once sown under such favourable circumstances had perished, that the labours and hopes of Satyanâthan and David had come to nought, and that the relatives of the latter, after becoming Christians through his persuasions and influence, had relapsed to idolatry after his death. On making inquiries in the neighbourhood, this melancholy supposition was agreeably dispelled. I now ascertained that the new converts, being exposed to many insults and annoyances from their heathen neighbours, and having had their little prayer-house twice pulled down, and been obliged to assemble for worship under the shade of a tree, had at length abandoned the village where they were treated so unkindly, and migrated in a body to a place a few miles off, near the village of Aḍaiyal. Here David purchased a piece of land, and settled his relatives upon it, built a prayer-house, and dug a well, through the help obtained from a Captain Everett, a kind friend of the Mission in Palamcotta; and as this little settlement was the first place in Tinnevelly which could be called a Christian village, and which owed its existence solely to Christians, it received the name of Mudalûr (First-town). The land was purchased in August 1799, in Mr. Jaenické's name, and the population of the village at the commencement of the century amounted to twenty-eight souls. It now contains upwards of twelve hundred. As Mudalûr, whatever faults it

Origin of Mudalûr.

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Characteristics of Mudalûr.

may have been chargeable with, has always been noted for its zeal for the profession of Christianity, and was a city of refuge to the persecuted Christians of the South during many years, when there was no Missionary in the province, and as it cannot be doubted that there has always been a proportion of the people whose lives were in accordance with their Christian profession, I was much gratified to discover that the word spoken by Satyanâthan and David in Vijayarâmapuram, had not been in vain, but that though that village, as such, hardened itself against the truth, God's word 'prospered in the thing whereto He sent it,' among those who received it, and who, being persecuted by their neighbours, went out from them and founded Mudalûr.

These certainly are interesting facts, and facts which furnish material for interesting reflection, but which had well nigh passed into oblivion, many of them being nearly as little known or suspected by persons on the spot, as by those at a distance.

Jaenické gradually sinking.

Whilst the interesting movement of which the commencement is recorded above was going on, and the first fruits of that rich harvest which has been reaped in subsequent times were being gathered in, Jaenické was gradually sinking under repeated attacks of jungle fever. He appears to have generally resided during this period at Ramnad, or Tanjore, making occasional visits to Palamcotta, as his strength permitted. It is uncertain whether he ever visited Vijayarâmapuram, Mudalûr, or any other of the Shanar villages in that part of the country where David was labouring.

He accompanied Gericke a few months before his death, as will appear in subsequent extracts, from Tuticorin to Maṇapâr, and from Maṇapâr to Palamcotta; and on his way to Palamcotta he must have passed near Mudalûr, but the shattered state of his health may have precluded his paying the new settlement a visit. No record at least of such a visit has been found. He was regularly informed, however, by Satyanâthan of every-

thing that occurred in Mudalûr and elsewhere, and the answers to his queries with which Satyanâthan's letters are filled, show that, if absent in body, he was present and rendering help in spirit. He was permitted to see the new field of labour from a distance only, and though it was then but "a day of small things," he must have greatly rejoiced to see this new confirmation of the truth of the opinion he was led to form on first commencing his labours in the south, that of all the districts with which he was acquainted, Tinnevelly was that in which Christianity seemed most likely to prevail.

Jaenické acquainted with the progress of the work.

It only remains to record the account furnished by his colleagues of the closing events of his humble, holy, and useful career.

Jaenické's Memoirs.

'After repeated lingering attacks, Mr. Gericke prevailed on him (Mr. Jaenické) in February, 1800, as the only means of preserving his life, to accompany him on a journey to the South. "It was with pleasure I observed," he writes, "that Mr. Jaenické began to rally in some degree, and was, in spirits." On the 16th they reached Ramnad, and as the church was to be consecrated on that day, and it had been built under Mr. Jaenické's auspices, "I persuaded him," says Mr. Gericke, "to offer the consecration prayer at the beginning of the Tamil service. He consented, but was so affected in doing it, that he was seized with a severe trembling in his hands and feet, and was obliged immediately to quit the church."

Jaenické with Gericke at Ramnad.

From Ramnad they proceeded to Tuticorin, Maṇapâr, Palamcotta, and Madura, where Mr. Jaenické remained, with the purpose of visiting Ramnad, Negapatam, and Tranquebar, on his journey back to Tanjore.

Report of the Society for Promoting Christian Knowledge for 1800.

'The Rev. Mr. Gericke, in another letter dated at Palamcotta, 3rd March, 1800, states, that after a long journey by way of Vellore, Arnee, Cuddalore, Tranquebar, and Negapatam,

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in all which places he had found much to do, he had prevailed, at Tanjore, upon their sick brother, Mr. Jaenické, to make the journey with him to Ramnad, where a new church was to be opened, which had been finished a year and a half, but had not been used in consequence of Mr. J.'s continuing severely ill at Tanjore. From Ramnad he accompanied Mr. G. to Tuticorin, Manapâr, and several other places where there were congregations, catechists, chapels, and schools, as far as Palamcotta, where formerly he had resided for several years, and laboured with great success.'

Gericke's letter.

Jaenické's last days.

'Mr. Jaenické arrived at Tanjore on Good Friday, but little better for his journey of 500 miles; and an unfortunate fall which he afterwards met with, soon reduced him to more than his former weakness. Again, however, he rallied a little, and sanguine hopes were entertained of his recovery; but he himself said, "I shall die soon, but happy." On the 10th of May he was tranquil and composed, and his brethren Kohlhoff and Holzberg had much conversation with him, which he concluded by saying, "you have now done all; you know my will; and though we may not see each other all the day, still we are with one another in spirit; but I shall die to-day." At four, Mr. Holzberg was called to him, and found him suffering from severe spasms, which continued for two hours. At six o'clock he was easy; and about seven, after giving three sighs, he, with a smile on his countenance, fell asleep.'

Jaenické's last hours.

His death.

Thus terminated, on the 10th of May, 1800, the sufferings and labours of Joseph Daniel Jaenické, in the forty-first year of his age, and the thirteenth of his Mission.

On the occasion of his death, the Christian Knowledge Society remarks,—"The great endowments of his mind, the excellent dispositions of his heart, and his zeal for the glory of God and the good of souls, gave his brethren cause to regard his early death with regret; and it was matter of

Christian Knowledge Society's testimony.

special sorrow to them that such an afflicting stroke should so soon have followed the lamented death of the venerable Swartz. But they prayed that God might mercifully look upon the afflicted state of the Mission, that He might be their helper and protector, and supply the church in that country with able and faithful labourers."

Testimony of his brethren.

"By nature he was gentle," wrote his brethren; "and the training of early years and the discipline of events had wrought in him a peculiar meekness and humility. But these excellent qualities were united with a manly steadfastness, which enabled him to do and suffer all with unwearied, patient fortitude. Only in his protracted sickness, was he sometimes heard to sigh, that he could not discharge, as he wished, the duties of his office, nor make full proof of the ministry to which he had been called."

CHAPTER III.

FROM THE DEATH OF JAENICKE' IN MAY 1800 TILL THE BEGINNING OF 1806, INCLUDING THE VISITS OF GERICKE AND KOHLHOFF, AND THE PERIOD OF THE BAPTISM OF THE INHABITANTS OF MANY VILLAGES IN THE SOUTH OF TINNEVELLY.

AFTER Jaenické's death Satyanâthan continued his useful labours, reporting every particular of importance to Kohlhoff at Tanjore and guided by his instructions. In a letter dated 9th June 1800, he mentions the arrival of the news of Jaenické's death and the deep sorrow with which the intelligence was received by all who knew him. In the same letter he mentions a visit he paid to Pânjâlamkurichi. On 24th May 1801 Pânjâlamkurichi was taken by the English, soon after which the whole place was rased to the ground. When Satyanâthan's visit was made in the previous year, the Poligar and his principal adherents were in prison at Palamcotta. Having read so much about the political fortunes of Pânjâlamkurichi, and written so much about them in a general History of Tinnevelly, I was interested in finding, in Satyanâthan's letter, traces of the existence of a small Christian community in the place before the day of ruin arrived. He says—"The Christians from Pânjâlamkurichi came and begged that I should stay with them a week and instruct them and administer the Lord's Supper to them. I went without delay the next day to Pânjâlamkurichi, remained there the whole week, instructed the Christians there, and administered the Lord's Supper to five persons. I then went to Mâpiḷḷaiyuruṇi, a place in the neighbourhood, as the Collector of Ramnad was there.* I had an

News of Jaenické's death.

Satyanâthan visits Pânjâlamkurichi.

* This was Mr. Lushington, who was also Collector of Tinnevelly.

opportunity to converse with all the Poligars who were there and the people belonging to the Collector. I thought I should not let slip the opportunity and stayed there a week. I preached Christ to large crowds of people belonging to the Katcheri, who listened with great delight."

I shall now proceed to give a summary of the references to the Tinnevelly Mission contained in the Reports of the Christian Knowledge Society from 1800 to 1805.

Gericke in a letter dated Vepery, February 7, 1801, writes, "Satyanâthan was then at Tanjore" (where Mr. Gericke intended to meet him) and from thence he was to go to Mudalûr one of the congregations far southward, where a number of families who had been instructed by the catechists were waiting for him to administer baptism."

Messrs. Kohlhoff and Holzberg, in a letter dated Tanjore, 13th March 1801, say that, "They sensibly feel the laborious charge of attending to the concerns of the congregations at Ramnad, Tuticorin, Maṇapâr, and in the Tinnevelly country, which are at the distance of 250 English miles from Tanjore, and increasing more and more."

Report of the Society for Promoting Christian Knowledge for 1803.

Close of Poligar rebellion.

"The formidable rebellion of the Poligars had been happily brought to a conclusion last year (1801). Their depredations had extended from Palamcotta to the southern limits of the Tanjore country. The Missionaries praise God for His gracious protection of them at Tanjore and for bestowing upon them the blessing of peace. Satyanâthan had been prevented from getting to Palamcotta, his ordinary place of residence, and the monsoon setting in soon after, had obliged him to prolong his stay at Tanjore, where he had assisted them, by occasionally preaching on Sundays, and by visiting the neighbouring Christians."

"Mr. Gericke in a letter dated at Vepery 14th February 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all those congregations, and that it had pleased God to awaken a sense

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of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighbouring Christians and their catechists, and from Satyanâthan, and had wished anxiously for his coming to be further instructed and baptised. The first of these villages,* to which he had been called, was newly built by catechumens, who had before lived in neighbouring places, and their Church was finished when he arrived to preach, and baptise in it. In four other villages, the inhabitants, being unanimous in their resolution of embracing the Christian faith, put away their idols, and converted their temples into Christian Churches, and were instructed and baptised in them. For another new village, and Church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptised in it, under a temporary shed. On his departure from the Tinnevelly country, where this had happened, messages were received from many villages requesting him to stay a few months longer, and to do in their villages, what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Satyanâthan, to the old catechists and to the new assistants. By these means, there had been instructed and baptised about twice the number that he had baptised, which were above 1,300. But as extraordinary as those conversions of several thousands were, so extraordinary and unexpected was the persecution suffered from their heathen neighbours, and particularly from some men in office under the Collector. The very night on which he returned to Vepery, he received a letter on this melancholy subject, and nothing prevented his return to that part of the country, but serious indisposition. Mr. Kohlhoff, however, had resolved to visit the new congregations, and with the assistance of Mr. Gericke's letters he trusted relief would be afforded; and the presence of so good a pastor as Mr. Kohlhoff would tend, by God's grace, to comfort them all, and to confirm and strengthen the

Jaenické's visit.

Persecutions of new converts.

* Probably the village of "Jerusalem" in the Nazareth district.

weak among them. Satyanâthan seemed to be quite depressed at the cruelties exercised upon the Christians, and the reports daily brought to him from all quarters. One of the congregations had lately written to Mr. Gericke, that were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should all throw themselves into the sea." CHAP. III.

At this distance of time it is easy to trace the influence of that love of sensational effects which is so natural not only to Hindus, but to all orientals. The enormities inflicted on the new converts by the heathen authorities and their heathen neighbours were evidently much exaggerated, and the distress of mind they experienced in consequence was equally exaggerated. When details of their sufferings were called for the utmost that was alleged was that they had been compelled to pay taxes which were not due or which were beyond the amount really due. Their complaints were not unfounded, but their troubles might have been endured more patiently, and they need not have induced good Mr. Gericke to suppose that the times of Nero and Diocletian had returned.

Exaggeration.

Mr. Gericke observes "that if we had faithful and discreet labourers for the vineyard of the Protestant Mission on the coast to send wherever a door is opened to us, rapid would be the progress of the Gospel. Our Native teachers though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them that is felt when *we* speak to the natives. They never gain that confidence that is placed in a European, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission would lose its respectability, even though the Native teachers were good men; and Missionaries without the spirit and mind of Christ, and as full of the world as the Natives are, would soon make the Mission the most graceless thing imaginable."

Need of good European Missionaries.

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The Danish Missionaries, in a letter dated 9th February 1803, state that Mr. Cammerer had kindly gone to Tanjore to take care of Mr. Kohlhoff's charge whilst he was with the new congregations, to strengthen and comfort them in their distresses, brought on by some heathen enemies, who were indignant that whole villages with their chiefs had embraced the Christian doctrine, and converted their pagodas into Christian Churches, after having broken their idols to pieces and buried them deep in the ground. Like Nero and Diocletian these heathens imputed every theft and mischief to the Christians, and as heathen chiefs averse from Christianity easily received every complaint against them, some had been chastised and beaten in a pitiful manner. The last accounts, however, they thank God, had happily reported that the Collector (Mr. Parish ?) was kindly disposed towards the Christians, and had put a stop to the injustice and machinations of their enemies. Catechists and schoolmasters were supplied to a certain extent with Malabar (Tamil) Bibles, catechisms, and other books that had been published, but there was great need of other Missionaries.

Sympathy of the Tranquebar Missionaries.

The Danish Missionaries in October 1803 after mentioning Mr. Gericke's death, state that Mr. Kohlhoff had already the charge not only of the extensive Tanjore Mission and of the many old and new congregations beyond Palamcotta, but also the additional work of the new English Garrison in the fort of Tanjore.

He therefore already had a burden far above his strength and could not be long absent from Tanjore. They intended, however, to continue to assist him by periodical journeys, which Mr. Cammerer had already done twice in the current year, "but they had no ability to alleviate his hard labours otherwise than by catechists. They therefore earnestly solicit that the distressful situation of the English Missions may be taken into consideration and the most effectual measures adopted for their preservation, otherwise *what had been gained would be lost, and many thousand souls would be most deplorably circumstanced, both in their temporal and spiritual concerns.* "It is with much

Society of Missionaries.

concern that the Society still has to report that no suitable supplies of new Missionaries have yet been heard of to succeed the good men who have finished their course, and exchanged the toil of sowing the seed of the word of God, for the unmixed pleasure of reaping the fruits thereof.

In 1804 the Committee states, "In the account of the Mission published by the Society for the year 1803 mention is made of ill usage and persecution experienced by some new converts to Christianity in the Tinnevelly district. A statement of the particulars having been made by direction of the Board to the Court of Directors of the Honorable East India Company, and their interference requested, not only to prevent any similar persecution of Christian converts in future, but to protect the persons and labors of the Missionaries of the Society in the discharge of those important duties with which they are entrusted, the Society can now happily report to the public that a most handsome and satisfactory reply was received from that Honorable Court, together with the copy of an important paragraph which was to be inserted in their next despatches to the Government of Madras on the subject referred to in the representations made by the Society."

Favourable reply of Court of Directors.

In 1805 they say, "the extensive Mission of Palamcotta had severely suffered since the death of Mr. Jaenické. The country priest Satyanâthan attended it, but he had a heavy charge of a number of congregations under the superintending direction of Mr. Kohlhoff."

Baptisms on a large scale.

The principal event of this period being the baptism in one year of several thousands of converts from heathenism, I here subjoin an extract from the Tinnevelly Mission Register, exhibiting the date of each baptism, the place where the baptism took place, and the residence and caste of the persons baptised. I have omitted the names of the baptised, but have given the number of persons baptised on each occasion.

List of persons baptised.

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EXTRACT FROM THE TINNEVELLY MISSION REGISTER.

List of persons converted from heathenism and baptised between May 1800 *and December* 1803.

Date.	Place of Baptism.	Residence.	Caste.	No.
1800				
30th May.	Mudalûr ...	Mudalûr ...	Shanar ...	4
"	" ...	" ...	? ...	16
3rd Augt.	" ...	" ...	? ...	11
"	" ...	" ...	Shanar ...	10
1802				
2nd April.	" ...	" ...	" ...	66
4th "	" ...	" ...	" ...	53
9th "	" ...	" ...	" ...	51
11th "	" ...	" ...	" ...	20
16th "	" ...	Attikâdu ...	Paraiyar ...	66
19th "	" ...	Mudalûr ...	Shanar ...	63
7th May.	" ...	" ...	Shanan ...	1
18th June.	" ...	Kâlvai ...	Purathavan-nân ...	1
27th "	" ...	Mudalûr ...	Shanar ...	20
18th July.	" ...	Kalanikulam ...	Îluvar ...	2
24th Sep.	Palamcotta ...	Palamcotta ...	Savalakâran	1
"	" ...	" ...	Tattâr ...	3
"	" ...	Aiyanârkulattupatti..	Chetti. Vel.	1
29th "	Mudalûr ...	Uvari ...	Shanan ...	1
"	" ...	Kârikôvil ...	" ...	1
30th "	" ...	Mudalûr ...	Shanar ...	14
"	" ...	Kommattikôttai ...	" ...	15
1st Oct.	Achambâdu or Bethlehem ...	Appuvilai ...	" ...	24
"	" ...	" ...	Kallashanar.	6
"	" ...	Avanangudi ...	Shanar ...	41
"	" ...	" ...	Paraiyar ...	15
"	" ..	Bethlehem ...	Kallashanar.	117
2nd "	Nâvaladi ...	Nâvaladi ...	Shanar ...	243
3rd "	Kundal ...	Kundal ...	" ...	224
4th "	Kârikôvil ...	Kârikôvil ...	" ...	202
5th "	Uvari ...	Kundal ...	" ...	29
6th "	" ...	Uvari ...	" ...	80
7th "	Manapâdu ...	Manapâdu ...	Shanan ...	1
"	" ...	" ...	Nâsuvan ...	1
"	" ...	Kuduvaikinaru ...	Shanan ...	1
15th "	Jerusalem ...	Pallipattu ...	Shanar ...	9
"	" ...	Naduvapattu ...	Shanan ...	1
"	" ...	Mûlapuli ...	" ...	1
"	" ...	Pudukudi ...	" ...	1
"	" ...	Kâlangudi ...	" ...	1
"	" ...	Kulivadali ...	Shanar ...	4
"	" ...	Vâlaiyadi ...	" ...	3
			Carried forward...	1,424

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Date.	Place of Baptism.	Residence.	Caste.	No.
1802		Brought forward...		1,424
15th Oct.	Jerusalem ...	Padukapattu ...	Shanar ...	3
,,	,, ...	Vattavilai ...	Shanan ...	1
,,	,, ...	Mattinâvilai ...	Kallashanar	12
,,	,, ...	Kôlâvilai ...	,, ...	7
,,	,, ...	Kâyampuli ...	,, ...	6
,,	,, ...	Ugrankôtta ...	Pallar ...	3
17th ,,	Tuticorin ...	Tuticorin ...	Vadugaidian	1
,,	,, ...	,, ...	? ...	1
7th Nov.	Pothûr ...	Pothûr ...	Shanar ...	86
8th ,,	Âvudaiyarpuram ...	Âvudaiyarpuram ...	,, ...	147
10th ,,	Pettakulam (Pathûr)	Pettakulam (Puthûr)	Paraiyar ...	41
12th ,,	Nâvaladi ...	Nâvaladi ...	Shanar ...	510
14th ,,	,, ...	,, ...	,, ...	394
16th ,,	Kundal ...	Kundal ...	,, ...	55
,,	,, ...	South do. ...	,, ...	12
,,	,, ...	West do. ...	,, ...	1
17th ,,	Kârikôvil ...	Kârikôvil ...	,, ...	122
,,	Adaiyal ...	Adaiyal ...	,, ...	1
21st ,,	A'ppuvilai ...	A'ppuvilai ...	,, ...	23
23rd ,,	,, ...	,, ...	,, ...	62
,,	,, ...	Âladivilai ...	,, ...	41
,,	,, ...	Edeyengudi ...	,, ...	5
,,	,, ...	Taruvai ...	,, ...	22
,,	,, ...	Âvanangudi ...	,, ...	15
25th ,,	Puthiruppuvilai ...	Puthiruppuvilai ...	,, ...	98
,,	West Iruppuvilai ...	West Shanmugapuram.	,, ...	67
,,	,, ...	Kûdankulam ...	,, ...	3
,,	Puthiruppuvilai ...	Sangangudi ...	,, ...	35
,,	,, ...	Pettakulam ...	,, ...	21
,,	,, ...	Erumaikulam ...	,, ...	15
,,	,, ...	Pettakulam Sithambarapuram ...	? ...	4
,,	,, ...	Nandankulam ...	Shanar ...	59
27th ,,	Ânaigudi ...	Ânaigudi ...	,, ...	249
,,	,, ...	Padukapattu ...	,, ...	1
,,	,, ...	Sotikâivilai ...	,, ...	56
,,	,, ...	Sangangudi ...	,, ...	11
,,	,, ...	Puthiruppuvilai ...	Paraiyar ...	28
28th ,,	Muthumottamoli ...	Muthumottamoli ...	Shanar ...	73
,,	,, ...	Âyangulam ...	,, ...	82
,,	Sotikâivilai ...	Sotikâivilai ...	,, ...	46
,,	,, ...	,, ...	,, ...	43
30th ,,	Pothûr ...	Subramanayapuram.	,, ...	27
,,	,, ...	Kundal ...	,, ...	7
,,	,, ...	Âvudaiyâlpuram ...	,, ...	10
,,	,, ...	Sokkalingapuram Kundal portion ...	,, ...	7
,,	,, ...	Kârikôvil do. ...	,, ...	8
		Carried forward...		3,945

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DATE.	PLACE OF BAPTISM.	RESIDENCE.	CASTE.	NO.
		Brought forward...		3,945
1802 30th Nov.	Pothûr ...	Marakundal portion..	Shanar ...	7
"	" ...	Sokkalingapuram ...	" ...	62
"	" ...	Subramanayapuram.	" ...	6
"	" ...	Sokkalingapuram Uvari portion ...	" ...	49
"	" ...	Sokkalingapuram ...	" ...	50
"	Avudaiyarpothûr ...	Avudaiyarpothûr ...	" ...	22
"	" ...	Paravankurichi portion.	" ...	2
"	" ...	Sirutandu do. ...	" ...	3
"	" ...	Kûmondâpuram ...	" ...	1
1st Dec.	Appuvilai ...	Appuvilai ...	" ...	48
"	" ...	Râmangudi ...	" ...	126
"	" ...	Tisaiyanvilai ...	" ...	18
"	" ...	" ...	Paraiyar ...	3
"	" ...	Âvanangudi ...	Shanar ...	5
"	" ...	Subramanayapuram.	" ...	5
2nd "	Bethlehem ...	Bethlehem ...	Kallashanar.	94
5th "	Edeyengudi ...	Edeyengudi, south...	Shanar ...	128
"	" ...	" north...	" ...	178
"	" ...	" " ...	Paraiyar ...	10
"	Achambâdu ...	Achambâdu ...	Shanar ...	14
"	" ...	Odaikaraivilai ...	" ...	27
"	" ...	" ...	Mûpar ...	4
"	" ...	Edeyengudi ...	" ...	5
6th "	Îchangudi ...	Îchangudi ...	Shanar ...	102
"	" ...	" north...	" ...	16
7th "	" ...	Sidambarapuram ...	" ...	43
"	" ...	Tinakârankulam ...	" ...	20
"	" ...	Latchmipuram ...	" ...	56
"	" ...	"	" ...	102
"	" ...	Islâpuram ...	" ...	17
"	" ...	Âyarpâdikulam ...	" ...	48
"	Pasuvali ...	Pasuvali ...	" ...	81
"	" ...	Pothur, Pandâram Chettygudi ...	" ...	70
8th "	Nâvaladi ...	Nâvaladi ...	" ...	26
"	" ...	" ...	Paraiyar ...	4
"	" ...	Vallânvilai ...	Shanar ...	17
"	" ...	Marakâttuvilai ...	" ...	19
"	" ...	Sokkalingapuram ...	Paraiyar ...	3
12th "	Mudumottamoli ...	Puliankâttuvilai ...	Shanar ...	48
"	" ...	" ...	" ...	10
"	" ...	Kallamanyangudi ...	" ...	21
1803 27th March	Palamcotta ...	Palamcotta ...	Paraiyar ...	4
15th April.	Manapâdu ...	Kulasêkharapattanam	" ...	84
"	" ...	" ..	Nâsuvan ...	1
May.	" ...	Endrampatti ...	Purathavannar.	2
4th June.	Vâlaiyadi ...	Vâlaiyadi ...	Shanar ...	23
24th "	Mudalûr ...	Mudalûr ...	" ...	41
			Total...	5,670

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According to the entries contained in this register the number of persons (men, women, and children) baptised in Tinnevelly, chiefly in the extreme south, during the last quarter of the year 1802 was 5,095! In the village of Nâvalaḍi in Karaichuttu, in what is now the district of Edeyenguḍi, on the 2nd October 243 persons were baptised. In the same village on the 12th November 510; on the 14th, 394; and on the 8th December, 30. In all 1,177 persons were baptised in that one village on those four days, all of whom were represented as belonging to the same village. The village must have been much more populous then than it is now, and every soul in the village would appear to have been baptised. The greater number of these baptisms were performed by Satyanâthan, the "country priest," but some seem to have been performed by his lay assistants. The number of persons baptised by Mr. Gericke himself in the course of his tour was above 1,300.

By whom these baptisms were performed.

It appears from Hough's History of Christianity in India, Vol. 1, 678, that these baptisms had been animadverted upon by some persons. "The conduct of Gericke," he says, "on this occasion has been severely blamed; some persons assuming that he permitted this body of people to be baptised without sufficient evidence of their sincere conversion to the Christian faith. But the assumption is perfectly gratuitous. We shall cease to be surprised at the baptism of such numbers if we bear in mind the various means which had so long been in active operation in the southern districts. The labour bestowed on the people by Swartz and his coadjutors, Jaenické and Satyanâthan, and above all the fervent prayers which those devoted men had offered for the divine blessing to descend upon the vineyard which they had cultivated with so much care." So much of this defence of Gericke's procedure as is grounded upon the labours of Swartz and Jaenické must be set aside as irrelevant. Swartz's labours did not extend to that part of Tinnevelly where these conversions took place. It is doubtful whether Jaenické ever visited Mudalûr, and

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Hough's defence.

certain that he never visited any of the villages on the coast where the people were baptised in such numbers. It would be better to ground the defence of Gericke and Satyanâthan on the supposition that, like most other Lutheran Missionaries, they considered it their duty to baptise persons who abandoned heathenism as soon as they were instructed in the primary elements of the Christian religion, without closely scrutinising their motives or waiting for evidence of the perfect sincerity of their conversion.

It has generally been taken for granted that these conversions were brought about by secular motives; and judging from experience it would seem probable that some secular motive must have cooperated with motives of a higher nature. I must say, however, that after the most careful examination of the letters written at the time and for several years after, I have been unable to discover what that secular motive was. Natives sometimes say that the people who came over in such numbers wished to get the help of the country priest and his superiors against the oppressions of the Nawab's government. But in taking this line they are ignorant of the fact that the Nawab's government had come to an end, and that the whole country had been ceded to the English, more than a year before the conversions took place. The cession to the English took place in 1801, the conversions in 1802.

Motives of the converts.

I have heard it said that the people who joined the Mission at that time received help from the Mission in money. But there is not the slightest trace of any pecuniary help having been given to any but a few poor widows. Besides, the letters of the country priest and the Missionaries and the Mission accounts show that the Mission was at that time extremely poor, and that the salaries of the Mission agents were small and irregularly paid. I have heard it stated that the motive by which those people were influenced was the hope that, if they become Christians they would be exempted from taxation. This statement, however, is totally inconsistent with facts. The petty officials and the petty great men of the neighbourhood

were extremely irritated at these wholesale conversions and did their utmost to bring the new converts into trouble. The plan they adopted was to accuse them to the authorities of refusing to pay their taxes, whereupon they set about beating and torturing them, according to the customs of those times, to compel them to pay. So far this might seem to be in accordance with the statement respecting their motives to which I have referred; but in every account of the investigations that were held by the Collector or at his instance into the complaints made by the Christians against their persecutors, and in every letter of Satyanâthan I have found bearing on the subject, the line taken by the Christians was, that the only thing they resisted was the payment of new illegal charges, whilst they were ready and willing to pay whatever was really due. In several instances the Collector settled the disputes by arbitration, and in one instance at least I find that he punished the local officials and compelled them to return their illegal exactions.

Exemption from taxation disputed.

It is impossible also to suppose that those people became Christians in order to escape oppression, for, even when allowance is made for the exaggeration usually met with in complaints, especially in this country, it is evident that the converts suffered more oppression as Christians than they had done as heathens, and more than their heathen neighbours suffered, so that in a few instances congregations relapsed into heathenism in order to escape oppression. Nor, lastly, could their motive have been the hope of obtaining the Collector's favour, for the country priest invariably complained that the Collector was so surrounded by Brahmans that it was very difficult to get the wrongs of the Christians inquired into and still more difficult to get their wrongs redressed.

Other motives.

It was asserted by many persons, as we see from Hough, that the people baptised by Gericke and Satyanâthan were admitted to baptism without instruction or preparation. This statement, however, is not in accordance with facts. The

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Preparation for baptism.

Missionaries and catechists of that time were very particular in preparing people for the reception of the Sacraments by instruction. Candidates for baptism were doubtless generally unable to read, but they were always required to learn by heart the Lord's Prayer, the Creed, the abbreviated Ten Commandments, and the Words of the Institution of Baptism. In addition to this they were taught many prayers by heart. I have often been surprised in conversing with the survivors of that time to find what a large amount they had committed to memory. In this particular they far surpassed many of the people of these times who, being able to read, enjoy greater advantages. In some instances I have found from Satyanâthan's letters that he deferred baptising people because he found them inadequately instructed. In the instructions issued to Satyanâthan by Kohlhoff I find the following excellent rule:

"(3). When heathens or Roman Catholics wish to embrace the Gospel, they must on no account be baptised or received into the church until they learn the appointed prayers and the principal Christian doctrines. Their motives must be well inquired into; and you must reject those who come from worldly motives." Probably many Missionaries of these times would have kept the converts of 1802 longer under instruction and probation before baptising them, and the propriety of this course would seem to be confirmed by the lamentable circumstance that a very large number of those new converts relapsed into heathenism about eight years after their baptism; but it will be seen in a subsequent chapter that this apostasy took place in a time of unexampled pestilence, when the people were left without any one to look after them or take an interest in them, so that their apostasy seems to have been owing, not so much to their having been baptised prematurely, as to their having been neglected after their baptism.

Gericke's Tour in Tinnevelly.

The following extracts from Gericke's journals of his tour in Tinnevelly will be found to throw an interesting light on the nature of his work and on the state of things at that period.

It may be well to premise a few particulars respecting Gericke himself.

Christian William Gericke was born at Colberg in Pomerania on the 5th April in the year 1742. Like Schwartz and Jaenické he was an alumnus of the University of Halle and was recommended to the Society for Promoting Christian Knowledge by Professor Francke. He was appointed a Missionary to India by that Society in 1766. His voyage was circuitous, and attended with danger. The *Devonshire*, on which he was passenger, touched at Anjengo, then proceeded to Bombay, and on returning for the Coromandel Coast sustained a gale, in which they were driven to the southward, and put into what is termed Porto Gale (Point de Galle). The Dutch Governor invited him to Colombo; took him with his own retinue; and desired him to preach to the numerous Germans there. He did so, and administered the Communion to 500 persons. Thence he sailed to Jaffna, and thence to Negapatam; and so to Cuddalore, the destined place of his Mission, where he arrived on the 26th of June 1767. He gave a full account of all this to the Society, in a letter dated 26th October 1767, and stated that during his voyage he constantly preached, and administered the Sacraments, to great numbers of people, at their request wherever he came. He laboured in various places, especially Negapatam, until 1788, when he became Fabricius's successor in the Vepery Mission and Chaplain to the Female Asylum. In 1800 he accompanied Jaenické to Ram ad and Tinnevelly, and in 1802 he made a tour in Tinnevelly in company with Satyanâthan, when he baptised large numbers of people. In the following year, on the 2nd October 1803, he died at Vellore, and was buried in Madras four days afterwards. It may safely be affirmed that of all the Missionaries of that period, next to Swartz, Gericke was the most loved and respected.

Gericke's career.

Gericke's Tinnevelly Journal.

"27th September.—I set out at day-break for Padmanâbhapuram, where I assembled the Christians in the prayer-house.

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The number of souls is ninety, of whom thirty-four received the Holy Supper, eleven of them for the first time. In the afternoon I baptised a Chetti, a man fifty years of age, whom a variety of troubles had led to seek advice and relief from Santiago, the native assistant in this congregation. The poor man found much comfort in Santiago's society; light broke in upon his mind, and little by little he learnt to know the Lord Jesus, and received strength to acknowledge Him joyfully before men. He had hoped to bring his wife with him to baptism, but she continues opposed to Christianity. After Divine Service was over, and I had had much private discourse with our people, many Romish Christians, and also a number of heathen, came to the prayerhouse to greet me, the latter bringing with them a variety of fruits, which they presented to me. I entreated them to give themselves up to the Saviour, and set before them the example of the Chetti whom I had baptised that day. They said that God had given him strength, but had not given any to them.

First congregation visited.

Afterwards I inquired of the congregation if they could point out to me any one in whom they had confidence, and whose wisdom they esteemed sufficiently to be willing to follow his directions and advice, as they do Santiago's. They all said, 'Give us the Chetti for our overseer, together with Santiago, and give him your blessing.' I did so, and then took leave of them all, and journeyed four Tamil miles farther.

28th.—The heat was so great that I could go no farther than Sâttânkuḷam, a large village. The house in which I was lodged being very small and confined, the people brought water in abundance, which they threw over the heated walls and floor, and were delighted when they found that this greatly refreshed me. In the afternoon, it being somewhat cooler, I was able to speak with the people for some hours. In the evening, accompanied by a catechist, I journeyed to Mudalûr, which is entirely inhabited by Christians, many of whom, both old and young, came nearly all the way to meet me. They led me to their church,

Sâttânkuḷam.

which is built and thatched with the stems and leaves of the palm-tree, and which they had filled with lamps on joyful occasions. I began the hymn, 'Hallelujah! laud, praise, and honour,' and was astonished at their excellent singing. I prayed and held a discourse with them, in which I reminded the congregations of the sufferings they had endured during the incursion of the Poligars; how the heathen had burnt their church, and all their sacred books; and how several of their number had been robbed, imprisoned, and in various ways cruelly tormented, to force them back to heathenism. I reminded them also of the strength which had been graciously given them to abide faithful to their Lord; and of the wonderful increase which had taken place in their congregation, since that season of bitter affliction. And thereupon I exhorted them to gratitude and constancy in the service of Christ.

Mudalûr.

29th.—From a very early hour in the morning, both Christians and heathen began to come to me, one by one, in the church; and I spent most of the day in exhorting and conversing with them privately. A heathen of superior rank has been constant in his attendance here for several months past, at the hours when the catechumens are instructed and prepared for baptism; and being a man of some education, he has likewise learned much from the perusal of our books. He was sorely troubled when the native preacher forbade him to be baptised; but I am obliged to confirm the prohibition, because he has taken to himself a second wife, the first being childless. He was willing, he said, should he have no children by the second, to provide for her maintenance, and send her back to her parents—might he then be admitted by baptism into the congregation? I showed him that there might be various doubts and scruples concerning it. For the rest, the man has a good name both among Christians and unbelievers, and is possessed of sense and ability. In the afternoon I was occupied in composing some misunderstandings which had arisen between the native preacher and one of the catechists.

An enquirer with two wives.

CHAP. III.

30th.—Early to-day I examined and confirmed twenty-on persons, who afterwards, with twenty-seven others, receive the Lord's Supper. I exhorted the congregation, from the words, 'seek peace and pursue it:' the subject made a salutary impression on many; and the catechist who had brought various groundless charges against the native preacher, was so moved by it that, as soon as the Service was over, he came and fell down at Satyanâthan's feet, begging forgiveness with many tears. In the evening I held Divine Service again; the head men of two villages, who had been long under instruction, twenty-six other adults, and three children born in the congregation, were baptised.

1st October.—After morning prayer we departed, and came to Naḍuvakurichi, where several Christians came to meet us, and amongst others some of those who had been baptised the day before. I exhorted and prayed with them, and also with the heathen inhabitants. Afterwards we went on to Bethlehem, a new village, which has also a new church, built by the catechumens who have settled here, on purpose that they might be baptised therein. They came together immediately, and I preached to them on the healing of the man sick of the palsy; and showed them the blessings they might expect from the Lord Jesus, if with honest hearts they received the Christian doctrine; namely, the forgiveness of their sins, and strength to lead a holy life. I told them that they now, through faith in Jesus, were become pardoned and beloved sons and daughters of God. Afterwards their heathen names, according to their families, were set down, and their new Christian names set against them. In the evening they all came together again; and after preaching to them on the history of Cornelius, I baptised 203 souls in forty-eight familes. Each family was called up, one after another, by their heathen names. After that the native preacher read the introductory service, and I asked them if they now, with all their hearts, renounced heathenism, believed all the articles of the Christian Faith, and were resolved to live in obedience to the doctrine

Visit to Bethlehem.

of Christ. Then the father, mother, children, and all the members of each family, knelt down together, and I baptised them according to the order in which one of the catechists pronounced their Christian names. In several cases it happened that the father of a family was moved to utter some very feeling words of admonition, to one or other of the members of his household while they were receiving baptism. The service lasted from six P.M. till midnight. Satyanâthan and the catechists said, 'This is like a new life to us: never has such a thing been seen in this land before.'

Mode of administering baptism.

2nd.—The congregation assembled again for morning prayer, after which I appointed four elders, whom they themselves had elected. We visited several of the chief heathen men. They could not yet resolve to become Christians, yet they testified their satisfaction at the things which they saw and heard. Then we journeyed to Nâvalaḍi, where I held similar services as in the last village, and found things in the same order, excepting that here there was no church built. For the whole village having resolved to embrace Christianity, they had purified their idol temple, and made it fit for Christian worship. These people have been instructed by Satyanâthan and the catechists. I exhorted from the example of Lydia, and baptised afterwards 220 souls in fifty-three families, being all the inhabitants of the place. After this I appointed the elders. It was now eleven in the evening, but we proceeded on our way as far as Kuṇḍal.

Nâvalaḍi.

3rd.—The whole village waited for me that they might hear the Word of God, and be received into the fellowship of the Christian church by holy baptism. Here also the idol temple had been, for some time past, converted into a prayer-house. I preached on the history of the jailor at Philippi; and afterwards baptised sixty-two families, consisting of 248 souls. The whole service lasted from eight A.M. to two P.M. From thence we journeyed to Kârikôvil, where also the whole village were waiting for us, and the catechist had already written out their names according to

Kuṇḍal.

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their families. After exhorting them I baptised forty-six families, numbering 204 souls. Divine Service lasted from seven in the evening till midnight. This village consists of one long street, at the south end of which is the former temple, now the house of prayer. It moved and rejoiced me much to see that all the dwellers, young and old, in every house in the street, came to the prayer-house. The catechists, and Christians from other places, who had followed us here, said, when they saw the people fill the house, 'Never did so many come thus to this house when it was an idol temple. God is drawing men to the true Veda and to baptism.

Kârîkovil.

4th.—I assembled the congregation once more, and after morning prayer appointed elders; and commended to the Lord the catechists and helpers, whom I desired to leave in this and the neighbouring villages, together with a young man who had been trained for this service at Vepery. Then I proceeded to a village called Uvari. These four villages border on the sea between Maṇapâr and Cape Comorin, and the tract of land in which they lie is called Karai Suttu. The inhabitants of Uvari had only begun to cleanse their temple, and convert it into a prayer-house the day before; they, therefore, prepared a place to meet in before the temple, and expected a congregation of 500 persons. But as the people did not come in the forenoon, and my time was short, I advised that the native preacher should baptise them, or that those of them who could go so far should receive baptism at Mudalûr. The principal men of the village, however, prayed me to remain, and do here as I had done in the other villages. In the afternoon I learnt that a heathen man, who is a bitter enemy, and who, during the troubles with the Poligars, did his utmost to persecute the Christians at Mudalûr into apostasy, had now done all that he could to hinder the poor people of this neighbourhood from coming to be instructed. Some of them, however, whom he could not keep back either by his threats or promises, arrived, and begged that I would stay with them till the next day. In

Uvari.

the evening I preached on the parable of the sower, and had cause to be satisfied with the attention of the people.

5th.—All this day was spent in instructing the people. Amongst those who came to me was a man under a guard of two sepoys. He had been attending regularly to receive instruction from the catechist, before he was arrested on a charge of having been concerned in the plunder of a village three years before, for which crime he was now undergoing imprisonment. Yet he desired to be baptised, saying that in his confinement he had learned much of our doctrine by reading. I preached to-day on the parable of the tares and wheat; after which twenty-three families, consisting of 102 souls, were baptised. It was two hours after midnight before I could take any rest.

An enquirer in bonds.

6th.—We came to-day first to Taruvai, where many catechumens reside, who, when their work will allow it, go to Mudalûr to be instructed. As some of them came to meet me, and begged that I would stay a little while in their village, I alighted there. I examined them in the things which they had learned, explained much which they had not rightly understood, and prayed with them, in presence of a multitude of heathen who had come about us, and who all expressed a desire to become disciples of the Lord Jesus. Then to Puthukopatei (Paḍukapattu)? where the headman of the village had prepared a place for our meeting. He much wished, he said, to become a Christian, but, also, that all the inhabitants of the village should be of the same mind with him. After holding a discourse with those who came together, I left the native preacher and catechists there, and hastened to Maṇapâr, where, towards evening, I assembled the congregation, and inquired into their knowledge and state of mind. I found them, on the whole, not in so satisfactory a condition as they were nearly three years ago, when that judicious, faithful catechist, Adaikalam, was their teacher.

Taruvai.

Maṇapâr.

7th.—The congregation came together again, and I continued my work of instruction and examination. Meanwhile

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the native preacher and catechists arrived, and brought word that fifteen of the Puthukopatei (Paḍukapattu) people had resolved to follow the headman of the village and resort to Mudalûr for instruction. Before I left the church seven persons, who desired to be examined and baptised, and also a Roman Catholic, who wished to be admitted into the congregation, were brought to me. Towards evening I preached, and confirmed thirty-four persons; and seven persons came to confession. The congregation at this place numbers 113 souls."

Commencement of troubles.

It has been seen, from the summary of the Christian Knowledge Society's Reports, that after Gericke's return from Tinnevelly the new converts were exposed to many troubles and annoyances, especially from the petty Native officials. Those annoyances commenced even before Gericke's visit to Tinnevelly, as will be apparent from the following correspondence between him and Mr. S. R. Lushington, the Collector, but they had not then reached the proportions to which they grew afterwards. It may be mentioned here that it was the same Mr. Lushington who subsequently became Governor of Madras.

Correspondence between Mr. Gericke and Mr. Lushington.

Copy of letter from Mr. Gericke to Mr. Lushington.

Vepery, *November* 23, 1802.

To

STEPHEN LUSHINGTON, Esq.,

Collector of Tinnevelly.

My Dear Sir,

Several months ago I received a petition of the Protestant Christians of Mudalûr and Maṇapâr, of which I beg leave to enclose a translation in English, requesting that you will have the goodness to enquire into the causes of their complaint. I have been very unwilling to write to you, on the subject and to give you this additional trouble; but I am informed that the Chetties mentioned in the petition, instead of giving the poor people any hopes that they shall not be molested by them

hereafter, exact more from them than what they have a right to demand, and what they demanded of them before the late troubles gave them an opportunity to treat them so ill. The Christians of Mudalûr have heretofore paid what agreeably to the writing by which that place was conveyed to the Missionaries of Tanjore, the inhabitants have to pay; but now another tax is demanded of them and the poor people are afraid that the Chetties will carry on their oppressions to still higher degrees; seeing that nothing is done for their relief, who suffered more by them than by the war. This has induced me at last to lay their complaint before you, whom Providence has now entrusted with the care for the people of the Tinnevelly country; and I am assured that you will do the petitioners justice for the injury they have sustained and will protect them against those Chetties, of whose oppressions they complain.

Gericke's letter to Mr. Lushington.

I have the honor to be, &c.,

C. W. GERICKE.

Copy of letter from Mr. LUSHINGTON to Mr. GERICKE.

DATED RAMNAD, *4th Dec.* 1802.

MY DEAR SIR,

I recommend to your immediate attention the enclosed translation of a representation from the Tahsildar in Punjamal. Allowing much for a general habit of exaggeration, and a common feeling of jealousy amongst natives, fancying they are under a divided protection, yet I cannot altogether disregard the very serious complaints made against your principal catechist in that talook. The exigency of the case induced me some days ago to write to him myself directing that he would refrain from receiving any of the Maravars into the congregation; for they wish to make use of a species of protection which I have hitherto allowed him to exercise, for purposes of conspiracy and disturbance. I am sure you must be as anxious that the propagation of the Holy Gospel and its peaceful tenets be not made a cover to privy conspiracy, as I am for the

Mr. Lushington's letter to Mr. Gericke.

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peace of the districts under my superintendence. I request therefore that you will direct your principal native priest to hold no intercourse with men of so immoral character as the Maravars, and that he be also careful that the newly converted Shanars be regular in "rendering unto Cæsar the things that are Cæsar's." The payments due to the Company must of course be punctually liquidated, and if delay originate in the imaginary protection of their priest, I am sure you will feel the necessity of directing him to abstain from all interference in their temporal concerns.

I remain, my dear Sir, &c.,

S. LUSHINGTON.

Copy of letter from Mr. GERICKE to Mr. LUSHINGTON.

VEPERY, *December* 15, 1802.

MY DEAR SIR,

On my return to Vepery last night, I received your favor of the 4th instant, enclosing a representation from your Tahsildar in Punjamal which would have much alarmed me if I had not got acquainted with the disposition of the people of that country towards the country priest, catechists and Christians, and had not inquired into the sufferings of the latter, which they endured from them during the Poligar troubles. But still I feel very uneasy on account of the said representation; and particularly as I have found in my inquiries into the complaints of the Christians of Mudalûr against the heathens and into the complaints of one of the heathens against one of the catechists, that the latter had been guilty of endeavouring to repel violence by violence and of meddling with things with which he had no business, which were foreign to his duty, though in themselves good and necessary; for which reason I also removed him from one church to another, and charged him strictly to mind his flock and to have nothing to do with worldly business. This same exhortation I have given to all the teachers, and have told them that I would have dismissed the catechist whom I had found guilty of improper interference

Mr. Gericke to Mr. Lushington.

and renting villages, if the great scarcity of catechists and schoolmasters for so many new congregations had not obliged me to keep him in the service of the Mission on trial.

Principles of conduct.

Christians ought not to give their enemies the smallest occasion for complaints against them. Their lives ought to be so innocent, good, and useful, as to make their very enemies their friends. Some have done so, and have afforded me great pleasure and satisfaction; and I hope this will be the case of the generality of them, and that they will be good subjects who give every one their due and even suffer wrong whilst they are doing good for the sake of heaven; and lead quiet and peaceable lives, even with those that would deprive them of their peace. To this end I have written this morning a letter to the country priest, to be communicated by him to all the catechists and schoolmasters under him, and as soon as I have leisure for it I mean to write to the same effect a Pastoral letter to all the congregations in the Tinnevelly country, and I hope that as my preaching to these people has often been blessed with a good effect on their minds, so will my letter to them be attended with a blessing upon them.

I will esteem it a particular favor if you will acquaint me with any complaint that may be made hereafter against any of the Christians or their teachers, (or order somebody to acquaint me.) It will afford me an opportunity to write to them, and to point out to them particular faults which they have to avoid, and particular virtues that are to be pursued by them. But I hope I may hear hereafter that the Christians in every Talook under your charge are your best subjects.

I have the honor to remain, &c.,

C. W. GERICKE.

Reception of Maravars forbidden.

It will be noticed that Mr. Lushington, in consequence of what he believed to be the exigency of the case, had sent an order to the principal catechist (probably Satyanâthan himself was meant), prohibiting his receiving Maravars into his congregation. In explanation of the circumstance it must be remembered that not

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much more than a year had elapsed since the termination of the last Poligar war, that the authorities were still engaged in hunting out conspirators, and that at that time it would not be too much to say that every Maravar might reasonably be suspected of disaffection, not only to the recently established English Government, but to every Government that cared for law and order. In Gericke's reply to the Collector he refrains, as we have seen, from expressing any opinion about the reception of Maravars into the congregations, and it might be supposed that he disapproved of the prohibition, but I find that he adopts and enforces the Collector's order in a Tamil letter to Satyanâthan, dated Vepery, 22nd December 1802, of which I subjoin a translation.

Tamil letter from Gericke to Satyanâthan.

"I have received your letter addressed to Mr. Kohlhoff and the letter you sent by post to myself. On returning from Tinnevelly I came by way of Tanjore and Tranquebar and consulted with the Missionaries there. I have procured some helpers for the work in Tinnevelly, and have also sent some myself, who, I hope, will soon arrive.

It is impossible for me to return immediately to Tinnevelly, in accordance with the request contained in your letters, though I am very desirous of doing so. Accordingly, Mr. Kohlhoff will come instead and will endeavour to bring all things to order. I am exceedingly sorry that the Maniyakâran Adaikalam has suffered so much from Lala and his people. Assure him that I suffer with him. I am surprised that they should have treated him in this way, though he had faithfully paid to Government (literally the palace) what was due even before the term. If you will let me know the cause of this I shall write about it to the Collector.

I am glad to find that, in accordance with the Collector's letter to you about the Maravars, you have not received those people into the congregation. The Collector wrote to me to say that it was not proper for the country priest to be intimate with those wicked people. This is true. The Lord calls both the good and the evil; not that He may fill His house with the evil, but that He may

The evil and the good.

make the evil good. If those Maravars are disposed to become good, they will be received in time. You have now an opportunity for inquiring about them and keeping them under probation. CHAP. III.

It will be desirable, in accordance with the Collector's second letter to you, that neither you nor any of the catechists should interfere in any matters connected with Government. If the officers of Government find us doing so, they will feel irritated, and in addition to this the ryots will be tempted to disobedience. If, however, any persons are unjustly treated by the officers of Government in consequence of their having become Christians, send me information of the same with sufficient evidence, and there will then be room for my rendering what help I can in the matter."

After giving his opinion respecting certain disputes that had arisen and advised what was to be done respecting a beating an Assistant in the Mission had received from some Maravars at Iṭṭamoli, who had also torn his Bible to pieces, he goes on to say, "When God is extending the bounds of his kingdom in so wonderful a way, it is natural that the devil and his children should be enraged and endeavour to overthrow it. It has everywhere happened thus from the beginning to the present time. But if we His servants possess our souls in patience and carry on the combat with watchfulness and prayer we may, by God's help, overcome all tribulations. By means of these troubles the Lord sweeps His thrashingfloor and makes manifest what is wheat and what is chaff. Let us, remembering this, not be weary or faint, but carry on our work with courage, comfort, and a good hope of success. The harvest is great, the labourers are few. Let us therefore pray the Lord of the harvest to send into His harvest wise, faithful, and humble labourers."

Need of patience.

P.S.—We sang to-day the 23rd Hymn—"Mâ-tâlmaiyây." We sang it with the communicants at the Holy Communion, and when doing so we remembered the persecuted Christians in the South and prayed that the Lord would grant them the

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faith described in that hymn. It will be well if you order the catechists in these days of trouble to read that hymn frequently and strengthen the minds of the Christians by expounding its meaning to them. I shall soon write, I hope, a letter to all the Christian people. I pray the Lord that He may Himself bring to my remembrance all that I should write."

Gericke's Pastoral letter.

I am sorry to say that if the Pastoral letter here promised was written, a copy of it has not survived. Gericke died in the year after his return from Tinnevelly, at Vellore, on the 2nd October 1803.

I quote the following remarks from the account of Gericke's life and labours contained in Fenger's History of the Tranquebar Mission.

"It is touching to see Gericke's much enduring patience rewarded at last:—he had longed from his earliest youth to win souls of heathens to Christ, and for a long course of years he worked in many places with untiring zeal, though the impediments that were raised against him prevented his gathering in much fruit. The storms which had beaten against his ship on his voyage out seemed to be emblems of those which were to rage against himself when he commenced labouring in his Master's service, but in the latter part of his life (1802), when it seemed as if he had laboured in vain and spent his strength to no purpose, he was blessed with winning hundreds of souls to the Church of Christ.

Gericke's success came at last.

The southern point of India from Palamcotta and Maṇapâr down to Cape Comorin had been formerly visited by native catechists and priests from Tranquebar; but we have heard that Schwartz was the first European Missionary who visited this district, that Jaenické worked amongst the congregations who were there assembled, and that the native priest Satyanâthan was one of the most useful instruments in spreading the Gospel.* The native priests and catechists had often written to Tranquebar describing the ever-increasing readi-

* Some of these statements are not quite correct as far as the southern districts are concerned.

ness with which the Gospel was received, and the great effects which might be expected if a Missionary would go there and settle for a time amongst the country people; but these accounts were considered as over-drawn, the journey was expensive, and the Missionaries fully occupied with their congregations. Gericke however devoted the evening of his life to preaching the Gospel to the poor in the southernmost point of India. It is well known that the Lutheran Missionaries were accustomed to be very careful and circumspect in administering the rite of baptism, themselves instructing those who desired it. Gericke had acted thus hitherto, but in the extraordinary and far spread awakening in the South it was not possible to continue the same plan of operations. We see him going from place to place to visit those who had formerly been instructed by the native priests and catechists, who had determined on being baptised, and who had built churches or had changed their pagodas into churches. He examined them, exhorted and then baptised them, placed elders over them, and journeyed on. Thus Gericke, in spite of bodily weakness, travelled about sowing the seed of the Gospel."

Description of the southern field.

Gericke's plan of operation.

"The Tranquebar Missionaries wrote as follows on the persecution that took place:—"Soon after the joy which Gericke spread amongst us on his return by his account of the thousands who had embraced the Gospel in the South, events took place which might have been expected, for they had accompanied the first foundation and spread of the Christian Church, and were therefore nothing uncommon or surprising, yet they struck and grieved us. The enemy sowed his tares amongst the wheat, the heathens began to rage and to fear that a still greater number of heathen temples would be converted into Christian houses of prayer. Universal complaints were brought forward against the new Christians, that they neither worked nor brought in their taxes regularly as before. Many were forcibly dragged away from Divine Service, were beaten, plundered and thrown into prison, and a new Christian Church

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was set on fire and burned to the ground. A Hindû of consequence who had not been able to repress his inimical feelings even while Gericke was present, showed the greatest zeal in persecution directly he was absent; and amongst the new converts, there was an overseer, who having embraced Christianity with Jewish ideas of the kingdom of God, and having promised great worldly advantages to all who followed him, no sooner found himself disappointed, than, like a second Julian, he joined the opposing party and distinguished himself in it. A few examples of bad Christians spread their ill-fame over *all*, and heathen Dubashes represented to the English Resident that the spread of Christianity was very bad for the revenue and for all civil arrangements, so that the native priests received orders not to accept or baptise any one who should announce himself to be converted. The most sorrowful letters and reports came in, accompanied by earnest requests that we would assist the oppressed Christians and send them a Missionary to strengthen and console them. Meanwhile a pious-minded Englishman had undertaken to see justice done in their case, and a new and noble-minded Collector who was appointed followed his example, instituted rigorous inquiries, suppressed the riots and punished the guilty without respect of persons. Some of those who had burned the Church were condemned to several years imprisonment by the English Judge. The greater part of the inquiry took place while Kohlhoff was there, for he undertook a journey to visit these congregations in 1803, and was kindly received by the good Collector and other English gentleman. He inquired into and brought forward the real state of affairs, found much attention and assistance, reconciled opponents, recommended the Christians to be very careful in their conduct, exhorted them by faithfulness, courage and patience, to imitate their Saviour, who through the cross had entered into His glory, and encouraged them with the hope that those who cheerfully bear His cross, will also be admitted to share in His glory.

Letter of the Tranquebar Missionaries.

The Collector's inquiries.

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Gericke died at a distance from the work which had been begun in the southern regions, but before giving an account of his death, I must remark that it was in the very district in which Gericke preached a year before his death that Rhenius afterwards laboured in the service of the English Church Missionary Society. Any one who has been interested in the progress of Missions in our century will of course have heard of the name of Rhenius,* and of the thousands won by him to the Church of Christ in Southern India; but very few know that it was the Tranquebar Missionary John who caused Rhenius to be sent out to India, and that Palamcotta and its neighbourhood had been well ploughed up by the old Lutheran Missionaries, even though neglected after their death. Immediately on his return home from his remarkable journey to the South, Gericke was attacked with fever, from which he recovered indeed, but his increasing and ceaseless labours did not allow him that repose which his weak health and age (he was then 61) called for." In October in the following year he fell asleep in the Lord.—*Fenger's History.*

Gericke's death.

The following remarks are from Taylor's First Century of the Protestant Missions at Madras :—

"The primitive spirit seems to have rested on Jaenické, and his assistant Satyanâthan. Accordingly in the Tinnevelly province were the seeds sowing, and sown, of a future harvest: the rising blades were rudely trampled on by wild cattle. But the seed was in the earth, and could not be lost. The year 1802 was an extraordinary era in Gericke's life. It was something like the sudden, and peculiar, gleam which the setting sun casts forth, just beneath a cloud. According to a memorandum in my possession, he planned a visit to the South to look at the congregations, no longer benefiting by the services of Satyanâthan, native priest, and of Rev. Mr. Jaenické. But a

The revival in 1802.

* Karl Gottlieb Ewald Rhenius was born at Grandenz in 1790, went to India in 1814, to Palamcotta in 1820, and died in 1838. See the references to his work in Chap. VII.

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great inducement with him was the visiting the Swiss regiment De Meuron, then at Bangalore. Accordingly he took a circuitous route, by Vellore, visiting the out-station there, and Bangalore; where he halted for a short time. The regiment De Meuron had been in the French service, when Cuddalore was taken; and it was through influence with officers of that regiment, that Mr. Gericke prevented the place from being plundered. The regiment had passed into the Dutch service; and then into that of the English. After attending to all needful duties, as regards that regiment, Mr. Gericke travelled southwards through the Mysore country, by the Guzzlehutty pass, and by way of Coimbatore, to Palamcotta. Two letters which were written by him on the road between Bangalore, and the last mentioned place, relative to the business of the Madras Asylum, seem to indicate that his influence in its management was very considerable.

Influences accompanying Gericke's labours.

In the Tinnevelly province—by the effects of former labors of the Missionary, native priests, and catechists, aided possibly by a sudden impulse occasioned by his coming, and the influence of his name; and partly from some causes wholly providential and extraordinary,—a great stir took place, and numbers presented themselves from among the natives for the ordinance of baptism. He travelled* about in the province; and is said to have baptised 1,300 persons; while, after his quitting them, the native teachers formed various new congregations, and baptised many more, themselves. I am aware that a lax of system of preparatory instruction for baptism had probably crept into the Missions, by reason of too much being gradually confided to native catechists. In the earlier day the Missionaries themselves labored much in catechetical work, but as age increased, or other labors multiplied, and candi-

* From among several short notes to Mr. W. Wheatley on passing details, buying land, building Churches, &c., I select an extract from one dated Manapâr, 7th October 1802, as follows:—" Since I wrote to you from Mudelore, " I have been, night and day, employed in forming several new Churches; and " in several villages, the inhabitants have desired me to send them catechists " to instruct them also in the principles of the Christian religion."

dates became common, a large portion of the labor devolved on catechists, which labor, with illiterate natives who learn every thing *memoriter* by having it often repeated to them, and by their own repetition, is very painful and tedious. To imperfect knowledge, as well as the following persecution, I should ascribe it that many of the baptised lapsed soon afterwards back to heathenism. Mr. Gericke subsequently sustained severe blame, for precipitation : I should say for trusting too much to catechists ; which has been the bane of many a Mission. The catechist system I deem to be vicious, and needing reform.

Scanty preparation for baptism.

Mr. Gericke went round by way of Ramnad, and halted there with Colonel Martinz, a European Portuguese by birth, a valuable officer in his day of Poligar war and strife. Mr. Gericke writing from Ramnad, mentions Colonel Martinz's views of various matters, particularly with regard to natives and the Poligar districts, which the result proved to be sound and judicious."

I here give a copy of a letter addressed by Gericke to Mr. Wheatley in Tinnevelly, in 1801, shortly after the transfer of the district from the Nawab to the British Government.

"VEPERY, *August* 22, 1801.

MY DEAR SIR,

I have the pleasure to acknowledge the receipt of your favour of 18th July, and thank you for the accounts of the catechists, and a translation of them, for April, May, June and July, that came enclosed. May God bring the troubles that you experience in the south to a speed and happy end. I thank you for the account you have kindly given me of your situation. Yes, it has pleased God to afflict us sorely. My feelings are calm, but lasting; and assist me in dying to the world, and in experiencing the consolations of God, when in my sorrow I call on Him; and thus I support myself tolerably well; (so) that neither my health, nor my business suffers much. But Mrs. Gericke has been, for some time, more dead than alive, and lost

Gericke to Wheatley.

Bears up under trials.

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the use of her limbs; which however she is now recovering, thank God. It seems God has preserved our grandson; and has made him so good that, under the trials he has sent us, my poor wife might not grow entirely regardless of life. We thank you, for your and Mrs. Wheatley's kind condolence.

I shall always endeavour to have a sufficiency of cash for the necessities of the catechists and schoolmasters of the congregations, dependent on Palamcotta. I hope too that the Tinnevelly people, being now under the protection and justice of the British Government, will feel the change to be happy for them. I have now no letter, from Maduranâyagam, that has not been replied to, though it may be that one or other of his letters has been overlooked, as my correspondence is so very extensive. I will endeavour to be very careful in my correspondence with the catechists. As soon as I shall have some more leisure, I will write a circular letter to them all. May it please God to grant, that I may soon hear of the troubles being over; and I may write to them, in consequence of that happy event. His nephew is in good health, under the care, and in the house, of a good man, my first catechist, and in his learning he comes on tolerably well. His behaviour is very good. If you have an opportunity, please let Maduranâyagam know all these particulars, and how much I have the welfare, the good conduct, and the credit of the southern congregations, and that of their leader, at heart.

Interest in the Southern Missions.

Accept of my best thanks for your readiness in assisting us in the care of these people, and may, after these troubles are over, your business be so moderate, as to afford you some little leisure for affording us that assistance.

God bless (you) and Mrs. Wheatley, and give His grace to little Harriet Clarke. Mrs. Gericke joins me in these prayers, and I am ever,

My dear Sir,

Your's very faithfully and truly,

C. W. Gericke.

Mr. William Wheatley."

The following letter of Gericke to Mr. Cockburn, the Collector, will show that already in 1802 the advantages expected through the transfer of the country from the Nawab to the British Government had begun to be apparent.

Gericke to the Collector Cockburn.

"I arrived at Ramnad on the 20th instant from the Tinnevelly country, where I was kept so long by a great number of people who anxiously waited for my arrival among them, that they might be joined to the Christian Church, and had the pleasure to find at Colonel Martinz's the favour of your letter to me of 17th September; by which I learnt, that you are by this time on your way to Europe by Bengal; where I hope your stay will be so long as to admit of this letter reaching you before you embark thence for England. I have great happiness in assuring you that in this my long journey I heard no such complaints, anywhere, as I used to hear formerly; but on the contrary, I have frequently heard the inhabitants express themselves much satisfied with their present situation.

The Hindoos in the Mysore country, in comparing their present situation with the former, said, that their condition would be still better if the English had taken them under their immediate protection.

Prospects of the country under the English Government.

As to the southernmost countries, I mentioned to the good Colonel at Ramnad, the very words in which the inhabitants expressed themselves in comparing the present times to the former; for instance, where before we could not travel without fear in the day we may now pass with great security in the night. Since the time that the English have got the better of the Poligars, there is not a thief in the thickest jungle. The Colonel said, it is so, and rejoiced at it, and the readiness of the people to acknowledge it. We have several times conversed on the present happier state of the country. He thinks, that, when the late Institute (settlement) shall take place, and the obtaining it be made easy to them, they will then be as happy as Government can make them."

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David Catechist.

At this juncture, David catechist, who, as I have already mentioned, was the first Shanar Christian and the first Shanar catechist, adopted a line of action which was not in accordance with the wishes of his superiors, Satyanâthan and Gericke. Disregarding their advice, and even their orders, he put himself at the head of a body of people called (taḍi-kambu-kârar) club-men, and went about from place to place redressing the wrongs of the native Christians by force. In a letter to Mr. Wheatley, of 30th September 1802, Gericke, speaking of the congregation in Mudalûr, says, "The catechist David and his crew are troublesome people, but the rest of the congregation is good." The Shanar Christians attributed Satyanâthan's hostility to David to jealousy, it having been supposed that it was through David's influence with the people of his own caste that so many of them had been converted, and the fearlessness with which he now contended for what he supposed to be their rights endeared him to them the more. Whilst Satyanâthan (and also his successor in 1806 Gnânapragâsam) endeavoured to keep David down, he found a friend and supporter in Mr. Sawyer of Palamcotta, of whom we shall hear more hereafter. He died in Bethlehem, as the natives supposed, of poison, administered to him, they said, through the instigation of some Nâdâns of Kuṭṭam, who wished to be revenged upon him. Their feelings towards him may have been malevolent enough, but it is not said that the poisoning was proved.

Kohlhoff's visit.

Kohlhoff's visit to Tinnevelly in 1803 is described in his letter to the Christian Knowledge Society, dated 8th March 1805.

I insert here some particulars respecting Mr. Kohlhoff and his career.

John Caspar Kohlhoff, the eldest son of the Rev. John Balthasar Kohlhoff, a Missionary in connection with the Royal Danish Mission at Tranquebar, was born at Tranquebar on the 23rd May 1762. He was placed under the care of Swartz,

who was one of his godfathers, in 1770, and after a long course of instruction and training was ordained by him to the ministry, in connection with the Society for Promoting Christian Knowledge, at Tranquebar on the 23rd January 1787. He visited Tinnevelly in 1803. I had the pleasure of meeting Mr. Kohlhoff several times in Tanjore, many years ago, and was much struck, as every one was, with his simplicity, gentleness, and devoutness. He entered into his rest on the 27th March 1844. John Balthasar Kohlhoff, the founder of this Missionary line, laboured 53 years in India as a Missionary; John Caspar Kohlhoff, his son, from his ordination till his death, 57 years. 110 years of labour were thus divided between father and son. The goodly succession still continues. Christian Samuel Kohlhoff, the grandson of the first of the name and son of the second, was born on the 15th May 1815. He was ordained on the 6th January 1839; and had therefore completed the 41st year of his ministry when these lines were written in January 1880. See a memoir of the Rev. John Caspar Kohlhoff by his son in the "Madras Quarterly Missionary Journal" for 1850-51.

Kohlhoff and the Kohlhoff Missionaries.

Mr. Kohlhoff's letter to the Society for promoting Christian Knowledge.

TANJORE, *8th March* 1805.

"Immediately after the return of the late Rev. Mr. Gericke from the Tinnevelly country where he added to the congregation by holy baptism several hundreds, the letters received from the country priest Satyanâthan gave an affecting account of the persecutions exercised on the new converts by their heathen neighbours. The head inhabitants and the native public servants, enraged at the conversion of such numbers to Christianity combined to prejudice the Collector against the Christians by many false and unfounded complaints, and to distress and afflict them by the suffering and cruelties which they exercised. They not only confined and beat the Christians, but endeavoured by many tortures to compel some of them to renounce Christianity by calling on the idols, and daubing their foreheads with ashes.

Reasons for visiting Tinnevelly.

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In consequence of the melancholy accounts of the sufferings of the Christians the late Rev. Mr. Gericke expressed his anxious wishes that I should undertake a journey to Palamcotta for the benefit of the Christians, and he requested at the same time the Reverend Missionaries at Tranquebar, that one of them should assist my colleague, the Rev. Mr. Holzberg during my absence. Agreeably to Mr. Gericke's request I set out, immediately on the arrival of Dr. Cammerer, for Palamcotta, where I arrived on the 11th of March 1803, and was received with great kindness by the gentlemen who resided there. I am under great obligations in particular to the Collector, Mr. Parish, and to his Assistant Mr. Harris, for the kind consideration showed by them to the representation of the persecutions the Christians were labouring under, by instituting an enquiry into their sufferings and ordering the heathen inhabitants, and native public servants not to molest the Christians on account of their religion and to redress the injuries and wrongs which they have suffered. One of the principal complaints which the heathen public servants made to alarm the Collector, and to prejudice him the more against the Christians, was that they had conspired against Government. But during the enquiry the charge was proved to be false, and to proceed from the malice and hatred of the heathens against the Christians.

Persecution prevented.

The orders issued by the Collector and his Assistant prevented in great degree that open persecution which had been exercised upon the Christians. But notwithstanding these strict orders, some of the head inhabitants in the Tinnevelly country had the audacity of entering into a secret conspiracy for setting fire to and destroying the Church at Mudalûr, a village inhabited by Christians, and which wicked act they executed on the 22nd May 1803. The detection of two persons who were instigated with a hope of reward to set fire to the Church, led to the discovery of the authors of this wicked act. The Collector's Assistant having examined the two persons, sent them to swear to their complete confession

of the crime, and ordered them, as likewise the instigators, to imprisonment till they should be brought forward to take their trial at the Sessions which was to follow after my arrival at Tanjore. I was informed by a letter which I received at the end of August 1803, that those unhappy persons were brought to their trial, were convicted of the crime and sentenced to be punished by a certain number of strokes, to be imprisoned in close confinement for seven years, and kept at hard labour on the public roads.

Burning of the Mudalûr Church.

During my stay at Palamcotta I preached several times to the English and Tamulian congregation, and instructed the children and catechumens in the truths of Christianity. I administered the Lord's Supper to some of the members of the English and Tamulian congregation, baptised several catechumens and children, born in the congregation, and married two couples. After finishing my business at Palamcotta, I visited all the congregations in the Tinnevelly country, and was sorry to find that in five different villages the greatest part of those who had embraced Christianity had proved unfaithful to their Christian engagements, in consequence of the persecution they had met with, but it was great joy to me, that all the other congregations were firm in their Christian profession and not afraid or ashamed to confess the name of their blessed Redeemer under trials and sufferings. I exhorted them to evince their faith in Christ not only by living righteously and godly but by taking up the cross and following their Saviour, and animated them to do the same by setting forth the glorious rewards which God has promised to those who remain faithful unto death.

Relapses.

In most of the congregations I was received with great joy, which they especially showed by their cheerful attendance at the hours of instruction. They gladly received the word of God preached to them, and promised not only to act according to the same, but to the instructions which were given for their

Good report of many.

CHAP. III.

regular attendance at Divine Service on Sundays and the sending of their children to be instructed. In my visit to the new congregations I have baptised 108 catechumens who had been previously instructed and had a competent knowledge of the doctrines of Christianity, and administered the Lord's Supper to 138 persons.

Ramnad.

In my journey to Palamcotta, as likewise on my return, I visited the congregation at Ramnad, where I found the congregation but small and in the same state it was when the late Rev. Mr. Jaenické resided there. I preached several times in the new chapel built by him, administered the Holy Sacrament to fourteen members of the Tamulian congregation, and baptised the child of a European Officer.

Satyanâthan's representations.

The greatest part of the letters which I have received from the country priest Satyanâthan during the course of last year, I am sorry to acquaint you contain an unpleasant account of the cruelties which the heathens continued to exercise on the Christians. I beg leave to mention only a few particulars of the same, and which I stated to Mr. Cochrane, the Collector of Tinnevelly country, in my letter of 20th of July last, intreating him to take the case of the Christians in his kind consideration.

The Native public servants and principal heathen inhabitants excited by a spirit of persecution, and under pretence of levying the taxes, have inflicted upon the Christians great cruelties by putting them in the stocks and also in fetters, obliging them to remain in one and the same place exposed to the inclemencies of the weather for five and thirty days, not allowing them to be in the least sheltered from the scorching heat of the sun and to go even to perform the offices of nature. Even then, when the Collector's servants were obliged to release them in consequence of his orders, they did not desist to trouble them, by endeavouring to persuade them to daub their foreheads with ashes, as a token of their having renounced the Christian religion.

Violence of Native authorities.

At Kulasêkhârapaṭṭaṇam the Manyagar's peons pulled down a part of the Chapel belonging to the Christians, and carried some of them prisoners to the Manyagar, who ordered them to be beaten in a cruel manner, and to be put in the stocks and in fetters without inquiring into the complaint brought against them.

After the Collector had the benevolence to send a servant of the cutcherry to the Amaldar Sûryanârâyana Pillai, to see that redress be granted to the Christians, a number of peons surrounded a small village inhabited by Christians near Paḷḷipattu and took seven men and three school boys prisoners (the other inhabitants having fled at their approach). The peons plundered the village, pulled down a part of the Chapel, and beat those whom they had taken before the door of the Chapel. After they had used much abusive language against them, they carried them to the choultry at Paḷḷipattu, and beat them the second time in a cruel manner. They then led the Christians to the cutcherry of Parama-kurichi, and put them in fetters, each fetter in the legs of two persons confronting each other. Although the Christians are careful to pay the taxes due from them, and although the native public servants have exacted from them more than they were to demand, yet the Christians were represented as disobedient and neglectful of paying their dues, and under pretence of levying these taxes, the heathens have exercised every cruelty which their ill-will and malice excited them to.

Continued ill-treatment.

Collector's reply.

In the answer which I received from the Collector he mentions that he had instituted an enquiry into the conduct of the persons complained against, and that if the charges of cruelty could be proved in a satisfactory manner I might rely upon his making a severe example of them, and he adds that in the event of the Manyagars and Nantamagars making any undue collections, they shall be immediately caused to refund the amount, which would be repaid to the persons from whom it was levied.

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Notwithstanding the difficulties the Christians are under to obtain sufficient evidence to prove the injustice done to them and the sums unjustly exacted from them, yet by the exertions of the country priest and of the Christians it was proved that the Manyagar and head inhabitants of Kuṭṭam had unjustly exacted from ten poor Christians alone the sum of fifty-six star pagodas. In consequence of which the Collector ordered the sum to be repaid to the Christians and the Manyagars to be punished and dismissed.

Unlawful exactions repaid.

The success with which the labours of the country priest have been attended, notwithstanding the sufferings and tribulations which the Christians labour under, is a subject of great joy and matter of praise and thanksgiving to God. The country priest on his visits to the congregations has not only added a great number of heathens to the congregation by holy baptism, but by the mercy of God the word preached by him has been made effectual to prevail on the people of Uḍaipûguḍi, who had backslided, to return again unto the Shepherd and Bishop of their souls, and as I understand from the country priest's letter they have erected a small chapel at their own expense and are attending regularly the hours of instructions. The Roman Catholic inhabitants of the village Cattapakuḷam, having resolved to renounce the errors of Popery, came to the determination to build a small chapel and apply to the country priest for a catechist to instruct them in the truths of the Gospel. They were prevented in the building of the same by some Brahmins, but when the complaint was made to the Collector, he not only permitted them to build the chapel, but ordered that they should be supplied with materials. Agreeably to the request of those inhabitants, the country priest acquaints me that he had sent a catechist for their benefit.

Return of the relapsed.

Some inhabitants in the country of the Rajah of Travancore, on becoming acquainted with the truths of Christianity, in a visit which they paid to one of their relations, who had embraced Christi-

Converts in Travancore.

anity and resided at Tranquebar for many years, requested me to send a catechist to instruct them and their relations, and I have had the pleasure to learn from the country priest that their request had been complied with, that the catechist who had been sent thither had carefully instructed them in the doctrines of Christianity, which they heard and learned with gladness, but that in consequence of a disturbance which had taken place in that country the catechist was obliged to retire, and that those good people, solicitous for the safety of the catechist had sent some of their number to bring him safe beyond the limit of the Travancore country. As the authors of the disturbance have been subdued and peace and tranquillity restored to the country, the catechist will be able to pay those people another visit. The country priest makes mention likewise of the kindness showed by Colonel Dyce, the Commandant of Palamcotta, by representing the sufferings of the Christians to the Collector, whereby they obtained relief, and acquaints me that a chapel had been built at Naḍuvakurichi, a village inhabited by Christians, and that the Church at Mudalûr had been rebuilt and opened on last Christmas-day."

"The obstacles which Dr. Cammerer has met with and still finds in leaving Tranquebar for any length of time and my want of an assistant to take care of the Tanjore Mission during my absence has prevented me from paying another visit to the congregations in the Tinnevelly country."

Summary of results.

"From the year 1780 till the end of 1803 there were baptised in the Tinnevelly country 6,514 souls, among whom were 284 infants born in the congregation and 6,230 heathens. In the year 1804 were baptised in the Tinnevelly country 278 among whom were 94 children born in the congregation and 184 heathens. Married 64 couples, buried 44 persons. In the Tinnevelly country there are at present thirty-four congregations, which are taken care of by the country priest Satyanâthan and by five catechists and twenty-five assistants."

(Signed) J. C. Kohlhoff.

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Kohlhoff did not revisit Tinnevelly.

It is much to be regretted that Kohlhoff never visited Tinnevelly again. He was always expecting a new Missionary to be sent out by the Society to assist him in his work, but none arrived for many years. He sent Ringeltaube to Tinnevelly, it will be seen, on his own responsibility, but Ringeltaube was an eccentric, erratic man, much less fitted to be the head of a Mission than Kohlhoff himself.

After Kohlhoff's return from Tinnevelly in 1803 or 1804 he complained to the Christian Knowledge Society of the troubles to which the new converts were exposed. His letters were substantially identical with the long letter I have inserted above. Gericke also had written home to the same effect. These representations were productive of important results. When tidings of these persecutions reached England, the Board of the Christian Knowledge Society presented a statement of the particulars to the Court of Directors, and requested their interference, not only to prevent any similar persecution of Christian converts in future; but also to protect the persons and labours of the Society's Missionaries in the discharge of those important duties with which they were entrusted. The Directors sent "a most handsome and satisfactory reply" to this communication, together with the copy of an important paragraph, which was to be inserted in their next despatches to the Government of Madras, requiring immediate attention to the subject referred to by the Society. The last accounts "had happily reported, that the Collector of Tinnevelly (Mr. Parish ?) being kindly disposed to the Christians, had put a stop to the injustice and machinations of their enemies."

Action of the Christian Knowledge Society and the Court of Directors.

I here insert the text of the communication from the Court of Directors to the Madras Government and the Madras Government's order on the same. These documents I have not seen in print. I have copied them from papers which had been in Kohlhoff's possession.

REVENUE DEPARTMENT. CHAP. III.

To

The Collector in Zillah Ramnad—*(then including Tinnevelly)*.

SIR,

Order of the Madras Government.

I am directed by the Board of Revenue to transmit for your information and guidance the enclosed extract from the Resolutions of Council under date the 16th ultimo, with the extract of a letter from the Honourable Court of Directors to which those resolutions refer and to convey to you the orders of his Lordship in Council that your attention may be particularly directed to the instructions of the Honorable Court for protecting the persons and respecting and supporting the office and labours of the Missionaries, in the due discharge of their important duties, and also with respect to the treatment of Native converts to the Christian religion.

I am, Sir,

FORT ST. GEORGE,
14*th Aug.* 1805.

Your most obedient servant,
(Signed) W. WAYTS,
Acting Secretary.

Extract of a General Letter from England in the Public Department, dated 23*rd January* 1805.

The Society for Promoting Christian Knowledge, who support the Protestant Mission on the Coromandel coast, have communicated to us an extract of advices from their Missionaries, in which it is stated, that the Native converts to Christianity in the District of Tinnevelly had been exposed to very severe persecution from their heathen neighbours and from some of the Native Officers employed in the collections. This account we do not understand to have been transmitted in the nature of a complaint to be prosecuted here, but to have made part of the details which are usually given by the Missionaries, still less was it intended to reflect on the European servants of the Company, because it adds, "that

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Letter of Court of Directors.

on a representation of the grievances of the Native Christians to the Collector, he interposed his authority to stop the injustice and malevolence exercised towards them."

Mr. Lushington, now in England, who was then Collector, and appears to have maintained just sentiments against persecution on the score of any religion existing under the Company's Government, though he ascribes the animosity towards those who became Christians partly to other causes, also asserts, that he issued positive injunctions not to disturb them on account of the faith they had embraced. But the Society, alarmed lest similar instances of persecution should hereafter occur, have expressed a hope that we will give orders which may prevent every thing of this kind, and to protect the persons and the labours of their Missionaries in the discharge of the important duties with which they are entrusted. Satisfied that there has been no intention in our Government to act otherwise, we think it requisite only to state, that as we have never countenanced any species or degree of religious intolerance in the countries subject to our authority, and Mahomedans, Parsees, Hindoos, in all their varying sects, have been permitted to follow their separate persuasions without molestation, so it can be no question that all who profess the Christian faith, whether of European, Armenian, or Indian race, should enjoy the like privilege and protection. Therefore officers of every rank, Europeans and Natives, employed in the administration of our affairs, should conform themselves to these general principles, from which any deviation past or future might excite our disapprobation; and whilst those officers are careful to secure the obedience, and the revenue due to Government, they should be the defenders of every subject against injurious treatment on a religious account. With regard also to the Missionaries, so long as they conduct themselves in a prudent and upright manner, as they appear hitherto to have done, we cannot doubt that their persons and office will be duly respected.

Intolerance to be discountenanced.

Extract from the Minutes of Consultation, dated 16*th July* 1805.

"Ordered that this paragraph be transferred to the Revenue Department in order that the instructions of the Honorable the Court of Directors in regard to the Christian Missionaries may be promulgated through the channel of the Board of Revenue.

True Extract.

(Signed) G. G. KEBBLE,

Secretary to Government."

This document an era in the history of the Missions.

This order of the Court of Directors formed an era in the history of the Missions in the Tamil country. It constituted the first official recognition by the East India Company's Government of the propriety of extending to Native Christians the religious toleration which it had always been more than willing to show to Hindus and Muhammadans.

Satyanâthan's Reports.

I find some interesting notices of the condition of things in various villages in the Tinnevelly Mission in Satyanâthan's Tamil letters to Kohlhoff in 1804 and 1805.

Letter from Satyanâthan to Kohlhoff, dated 15*th December* 1804.

Satyanâthan's work.

"I spent 20 days in Paḷḷipattu (Jerusalem), held a preparation and baptised thirty persons. From thence I went to Vâḷaiyaḍi, settled some disputes there, and baptised 25 people. I went thence to Mudalûr, then to Bethlehem, and from thence to Uvari, where I dedicated the Church built by Kailâsa Nâḍân. Then visited Edeyenguḍi and Sotikâiviḷai and dedicated a new Church in Appuviḷai, built by the people, instead of the one which the heathens had destroyed. I dedicated also a Church at Nâṭṭuvagai and then went to Maṇapâr, on account of an affair which had taken place there. The Maṇapâr Christians were reported to have subscribed 18 fanams a head for the completion of the idol car at Trichendûr. On enquiry I found the report confirmed. I put the affair in Mr. Gratian's hands. They confessed their fault and asked me to dismiss them from

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the congregation. I assembled them all in Church, rebuked them severely, made an arrangement for their future good behaviour, made them over to Pâkyanâtha catechist, and then returned to Mudalûr."

Maṇapâr Christians.

I am sorry to say that the connection of the class of people referred to, Barber-weavers, commonly called Nâsuvars, with Trichendûr, has never altogether ceased. I have at various times been obliged to dismiss from the congregations members of this class on discovering that, though professing themselves Christians, they continued systematically to make offerings to the temple at Trichendûr.

Converts in Travancore.

"On returning to Mudalûr I sent Yesadian catechist into Travancore. After being there four days it came to be known that the native authorities had imprisoned Major Macaulay,* whereupon the Christians there sent Yesadian back into Tinnevelly, alleging that any person sent into Travancore by the English and found within the gates would be apprehended and imprisoned. Yesadian reported that the Christians in Travancore were good people and that labour expended in that country would not be in vain, but that it was necessary to refrain from doing anything further just then." [From this it appears that there were a few Christians in Travancore connected with the Tinnevelly Mission before Mr. Ringeltaube's arrival, and possibly before the conversion in Tanjore of the man who invited Mr. Ringeltaube to visit Travancore.] "I have received no money for the Mission since October and the people are pulling me to pieces for their salaries. Besides, every thing at present is very dear and everybody is suffering from the scarcity. Sinnamuṭṭu catechist itinerates to the north of the river and looks after the people in Yêral, Naṭṭâṭṭi,

Stations of catechist.

and Sirutoṇḍu. [Sawyerpuram is not yet mentioned]. I have placed a catechist in each of the three villages of Kuṇḍal, Kârikôvil, and Marakâṭṭuvilai, and in consequence of Pothûr being a

* This rumour was not correct.

large place I have placed a schoolmaster there, in addition to Mengnânam catechist, who has charge of Marakundal as well.

He adds in a postscript. "The Vâlaiyadi people are suffering a great deal of trouble. Swamidâsa Nâdân is coming to Tanjore to tell you all the particulars.

1805, April 11th.—Satyanâthan in a letter to Kohlhoff gives a long account of an interview he had with the Collector, in which a load of complaints were heaped by the Collector on the Christians. They were mainly three: 1, that the Christians refused to pay their taxes; 2, that when officials were sent to apprehend the defaulters, the Christians beat them; 3, that Satyanâthan himself encouraged them in all this. To each of these accusations he gave a distinct denial, mentioning the circumstances out of which they had arisen, and assuring the Collector that an impartial inquiry would prove them to be unfounded. He says that the Collector seemed at last convinced that the prejudice of the Brahman officials was at the bottom of the complaints.

The Collector's complaints against the Christians.

Satyanâthan's letter to Kohlhoff, dated 29th January 1805.

After new year felicitations and wishes he acknowledges the receipt of 100 pagodas for the Mission. It will be interesting in these days of a universal silver currency to notice the troubles that were experienced then from the absence of the modern rupee. "I received for the months of October and November the 100 pagodas you sent me, which were accounted for at the rate of 120 Firangi pagodas for 100 star-pagodas. There was a loss of three-quarters of a fanam on each Firangi pagoda, therefore a loss of 9 pons on the 120. [The pon was ten fanams]. Even if remittances be made in star-pagodas, there is a loss to five pons in the hundred. If therefore you will permit me to reckon the star-pagoda as equivalent to 11 fanams, and the Firangi pagoda to 13 fanams, the Mission accounts will sustain no less. [There is a discrepancy in this calculation, which cannot now be explained]. On Christmas day there

Difficulties in remitting money.

CHAP. III. were 35 communicants in the new church in Mudalûr and 15 on New Year's day." Satyanâthan says he had expended on the new church 100 star-pagodas more than he had received. He then visited Kulasêkharapaṭṭaṇam and had an interview with Koneri Rayar, an official who gave great trouble to the Christian people. He complained also that the Collector would not receive the Christians taxes from a person commissioned by them to represent them, but insisted on their paying their taxes through heathens, and thereby placed them at the mercy of their opponents.

After this he commences to describe the condition of each congregation in the Mission. I mention a few particulars about each.

1. Vâḷaiyaḍi. Maduranâyagam catechist; being unwell cannot live in Vâḷaiyaḍi, but lives in Palamcotta. There is no school.

2. In Pûvâṇi. Râyappan, son of Pichaimuttu (see Chap. I), is stationed. No school.

3. In Padmanâbhapuram (Paṭṭi), Paḷḷan Santiago is stationed. No school.

4. In Tuticorin. David Ârâchi. No school.

5. In Muḍalûr. Nâṭṭaiyar David (his own son or relation) is stationed, with two seminarists. More than twenty children learn in the school. Four children can read the Gospels and four the Psalter, three a book called Megnânam. The rest learn to spell.

6. Âttikâḍu. Yêsadiân is catechist. No school.

7. In Nâṭṭuvagai, there is a congregation and prayer-house. Yêsadiân catechist of Âattikâḍu, looks after that also.

8. In Nazareth, near Vâḷaiyaḍi, there is a prayer-house. Dêvaprasâdam Pillai was stationed there, but misbehaved himself. Hence he was transferred to Karaichuttu. In his place Nâṭṭaiyar's son-in-law (that is, his own son-in-law), Gnânamuttu Pillai has been stationed. There is no school.

9. Jerusalem. Chinnamuttu is catechist. His brother Sanjîvi was schoolmaster and did his work well. Afterwards

Dêvasagâyam also was appointed. Thinking that it was improper that there should be three men employed in one village I placed one in Kârikôvil, one in Kuṇḍal, and one in Kâḷikumârapuram, to the west of Kuṇḍal. I gave them work in three places, but gave them only one house to live in, viz. in Kuṇḍal. This is an arrangement which they do not like.

10. Kulasêkharapaṭṭaṇam. Paraiyar's quarter. There is a Church there. Râyaṇṇan is catechist there. No school.

11. Maṇapâr. Pâkyanâthan catechist. No school.

12. In Udaipûkuḍiyiruppu, east of Mudalûr, there is a man called Âbattukâtta Nâḍân. He was converted by Aḍaikalam catechist, but afterwards relapsed through fear of persecution. This man has returned to the truth, and has not only got up a congregation and a church, but also has purchased a piece of land on which he has established a village, half of which belongs to the Mission and half to himself. He has called the place Satyanagaram, and built a church therein. Kailâsam, an assistant, looks after both villages.

13. Naḍuvakurichi. In this place a Christian village has been formed called Bethany, with a church. Naṭṭaiyar's (his own) son-in-law, Daniel Pillay, is stationed there. There is not a school as yet, but one will be formed. The church there was consecrated on Christmas-day.

14. In Bethlehem there is a prayer-house. Vâgainêri Gnânapragâsam is employed there as assistant. No school.

15. West of Bethlehem the building rights of a piece of land were purchased for the Mission, under a document similar to that pertaining to Bethlehem. They were purchased from Kailâsa Nâḍân, and a village has been built upon it, called Samaria. There is a prayer-house here. Paramânandam, the assistant, stationed at Appuviḷai, looks after this place. No school at present. One will be established in time.

16. Appuviḷai. Instead of the devil-temple formerly existing here, the people built for us a prayer-house. There is a school here, which I have ordered Paramânandam to look after. Another person should be appointed to this school.

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17. Puthiruppuvilai. A new Church has been built here. Muttaiyan, son-in-law of Mathuranâyagam catechist, is stationed here. There is a school here.

18. Sôthikaivilai. There is a prayer-house for the congregation. Muttuswâmi, who brought an accusation against me once in Tanjore, is assistant here. There is no school.

19. In Ânaigudi there is a prayer-house and also a school. Vêdamânikam is employed as assistant.

20. Edeyengudi. "Tall" Vêdamânikam is assistant here. There is a school and a prayer-house.

21. In Uvari there is a new church built by Kailâsa Nâdân. The people of this place are very diligent in acquiring knowledge. Arumainâyagam and Gurubâtham were both stationed here till lately. The latter has now been appointed elsewhere. There is a school here.

22. There is a congregation with a prayer-house in Kalyânipuram, a place belonging to Uvari. Arulânandam of Kârikôvil, looks after it.

23. In Kârikôvil there is a congregation, with a prayer-house and a school. Tavasiappan and Arulânandam looked after this place. Tavasiappan left his work and returned to Tanjore, since which time Arulânandam has looked after it alone.

24. In Kundal there is a congregation, with a church and school-room. Swâmidâsan acts here as assistant.

25. Marakâttuvilai. Megnânam is catechist here. A nice church has been built here, and also a school, by Chinnappa Mukandam, the elder.

26. Nâvaladi. A church and a school-room have been erected here by Gnânamuttu Nâdân. Megnânam, brother-in-law of David, is assistant here.

27. In Îchangudi there is a congregation and a small prayer-house. Satyanâthan acts as assistant. No school.

28. Pothûr. This is a large congregation; there is also a school here. Devaprasâdam Pillai is stationed here. Formerly also Arumainâyagam.

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29. Sokkalingapuram. There is a congregation and a prayer-house. No school. Swâmidâsan acts as assistant.

30. Kallamanyangudi. This place and also Âyangulam was looked after by Swâmidâsan of Sokkalingapuram. The prayer-house for these villages is in Puliamkâdu. There is no school. Gurubâtham of Uvari is appointed to look after the latter place.

31. Chidambarapuram. There is a church and congregation here. No school. Kailâsam was formerly employed here, but as he gave scandal to the people he was removed to Udaipûkudi. There is no person stationed here at present. Swâmidâsan of Nandankulam looks after it, but the arrangement does not work well.

32. Nandankulam. There is a congregation and a church. Aser was employed here, but he behaved badly, and now Swâmidâsan has charge of it.

33. Near Manapâr there is a place called Amarapuram where there is a congregation of Paraiyars, with a prayer-house. Gnânâyuthan, the person you ordered to be dismissed, is still there. The people beg hard that he may be retained.

34. In Panikulam some Romanists joined us and built a prayer-house for themselves. They have procured books and are learning, and ask that an assistant may be sent to teach them. One has not been sent yet.

"In addition to all this, five people have come from Kûdankulam, and have been waiting here eight days, entreating me to visit their village. Also one Muttaiyâ Nâdân, of Parapâdi, has pulled down the devil-temple in which he formerly worshipped, procured books which he reads himself, and has sent to me two of his people urging me to come and help him. All this is a burden beyond my strength. I shall inform you afterwards what happens there. Also it appears that Travancore has passed into the Company's possession, the poor Christian people there are therefore urging me to come and visit them."

This report was premature. The authorities of Travancore in 1805 were unwilling to yield to the demands made by the

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Resident, Colonel Macaulay, in behalf of the British Government, respecting the introduction of a new treaty. An armed force was preparing to invade the country from Tinnevelly, but the submission of the Travancore authorities rendered this measure for the time unnecessary. It was not till 1809, four years after this, that the Travancore lines were taken by the British and the British power made paramount in Travancore. Even then the Travancore territory was not annexed by the British, as Satyanâthan supposed.

Travancore in 1805.

I find the following statistical particulars in Satyanâthan's letters.

In 1803 the number of persons converted from heathenism and baptised in the Tinnevelly was 279; as follows:—

Mudalûr	37	Pothûr	35
Peṭṭakulam	24	Nandankuḷam	17
Uvari	9	Edeyenguḍi	22
Kuṇḍal	21	Bethlehem	19
Marakâṭṭuviḷai	17	Ânaiguḍi	17
Nâvalaḍi	27	Appuviḷai	13
Îchanguḍi	6	Âttikâḍu	15

In 1804 the number of persons converted from heathenism and baptised was 184; as follows:—

Mudalûr	20	Jerusalem	35
Âttikâḍu	3	Nazareth	39
Kârikôvil	40	Edeyenguḍi	24
Pothûr	20	Kuṇḍal	3

It will be seen from the reports and statistics given above that Mudalûr, throughout the period under review, continued to be the largest and most important congregation in the Tinnevelly Mission. The number of persons baptised in it was 370. Of the villages which in after times became Mission stations, with resident European Missionaries, the one that stood next was Edeyenguḍi, where 321 persons were baptised during the period, mostly in 1802. The first baptisms performed in Nazareth were in 1804. The number was 39. Prior to 1804

The Mission stations of subsequent times.

I can find no trace of the existence of Nazareth, though the name of the neighbouring village of Vâḷaiyaḍi frequently occurs. From the first it was called "Nazareth" in all Mission correspondence, but the name Vâḷaiyaḍi Mudalûr, that is, the Mudalûr adjacent to Vâḷaiyaḍi, by which it came to be generally called by the common people, must have come up at an early period. This double name came, in the northern parts of Tinnevelly, to be abbreviated into "Mudalûr," and then in order to distinguish from it the real Mudalûr, the latter came frequently to be called South Mudalûr.

It has doubtless been noticed that education was making very little progress in Satyanâthan's time. It was not absolutely neglected, but the great importance of it in improving and Christianising a community had hardly yet come to be recognised.

Mention is frequently made in these letters of Mr. Sawyer, the person from whom "Sawyerpuram" some years afterwards received its name. He was an East Indian merchant in Palamcotta, did good service to the Mission, and acted as Kohlhoff's financial agent, in negotiating bills for the Mission, and sometimes advancing money. There does not seem to have been invariably a very good feeling between him and Satyanâthan. There seem to have been two parties in the Mission at that

The Tanjore party and the local party.

time, the Tanjore party, headed by Satyanâthan and the local Shanar party, headed by David catechist, of Mudalûr. The latter party wished it to be supposed that they were favoured by Sawyer and made much use of his name. On the other hand the Tanjore party endeavoured to lower Sawyer in Kohlhoff's estimation. About this time a coolness sprung up between Kohlhoff and Satyanâthan. For further particulars about Sawyer, see Chap. V.

The following letter from Swartz to Mr. Wheatley, then at Ramnad, written ten years earlier, will show how possible it was for Kohlhoff to find Satyanâthan at times somewhat unmanageable.

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"Your regard for Satyanâthan, the country priest, is very pleasing. Be sure none has ever esteemed him so much as I have done. His preaching is edifying, for his knowledge is competent. But in humility he is deficient, and therefore to those that are under him over-bearing, which has caused great complaints against him. His indulgence to his children is extravagant, by which he has spoiled them. His daughter has been married to a pious catechist. I will not say that she despiseth her husband, but to his mother, brother and sister, she will not show even common civility; by which she has lost their regard. The father observes this, and is grieved; but, instead of rebuking the daughter, he follows her example. I have frequently intreated him to shew kindness to those people, considering that his son-in-law will not abandon his mother and relations, for his wife's sake. Having a mind to preserve peace betwixt both, I suffer by these animosities."

Swartz's estimate of Satyanâthan.

In consequence of the misunderstandings that had arisen between Kohlhoff and Satyanâthan, the latter begged that he might be recalled to Tanjore. His wish was eventually acceded to and he was recalled in August 1805, after which, the friendly relations which formerly existed between Kohlhoff and him seem to have been restored. On Satyanâthan's return from Tinnevelly, Kohlhoff, having no ordained Native that he could send in his place, sent an able catechist in whom he had confidence, called Gnânapragâsam, to superintend the Mission in Satyanâthan's room. In sending him he ordered him always to consult Sawyer and requested Sawyer always to help him with his advice. Instead of doing as Kohlhoff wished, Gnânapragâsam set himself to write down Sawyer and David of Mudalûr. He represented Sawyer as an illiterate man, "unable to expound, or pray, or even to read a passage of Scripture," and totally unfit to have the management of a Mission entrusted to him. Kohlhoff said little in reply, but he hurried forward an arrangement which he thought would put an end to these difficulties and contribute largely to the

Gnânapragâsam.

progress and improvement of the Mission in general. For some time past he had been giving Satyanâthan to understand that a new European Missionary was learning Tamil in Tanjore, with a view of coming to Palamcotta; and now in September 1805 he ordered that a house should be got ready for the new Missionary, who was coming forthwith. The new Missionary was Ringeltaube, who arrived at length in Tuticorin on the 9th February 1806.

Dr. Claudius Buchanan's reference to Satayanâthan.

Dr. Claudius Buchanan at Tanjore.

There is a reference to Satyanâthan in the Christian Researches of Dr. Claudius Buchanan, which may be quoted here. Dr. Buchanan visited Tanjore and Trichinopoly in September 1806, and from thence went by way of Ramêśvaram to Ceylon, and from Ceylon passed to the Malabar coast and visited the Syrian Christians in Travancore and Cochin. Unfortunately there is no trace of his having visited Tinnevelly, though when he set out from Trichinopoly it was his intention to do so. Whilst at Tanjore he writes:—

"TANJORE, *September* 2, 1806.

After the sermon was ended, I returned with the Missionaries into the vestry or library of the Church, where I was introduced to the elders and catechists of the congregation. Among others came Satyanâthan, the Hindu preacher, one of whose sermons was published in England some years ago by the Society for Promoting Christian Knowledge. He is now advanced in years and his black locks have grown grey.

In consequence of my having expressed a wish to hear Satyanâthan preach, Mr. Kohlhoff had given notice that there would be Divine Service next day, Monday. Accordingly the chapel in Swartz's garden was crowded at an early hour. Satyanâthan delivered his discourse in the Tamil language, with much natural eloquence and with visible effect. His subject was the "Marvellous Light." He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, and then the heavenly light, "when there shall

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Satyanâthan's sermon.

be no more need of the light of the sun or of the moon." In quoting a passage from Scripture, he desired a lower minister to read it, listening to it as to a record, and then proceeded to the illustration. The responses by the audience were more frequently called for than in the former sermon. He concluded with praying for the prosperity and glory of the Church of England. After the sermon I went up to Satyanâthan, and the old Christians who had known Swartz came around. They were anxious to hear something of the progress of Christianity in the North of India. They said they had heard good news from Bengal. I told them that the news were good, but that Bengal was exactly a hundred years behind Tanjore."

CHAPTER IV.

FROM THE BEGINNING OF THE YEAR 1806 TILL THE BEGINNING OF 1809, BEING THE PERIOD OF THE REV. W. T. RINGELTAUBE'S SUPERINTENDENCE OF THE MISSION.

Ringeltaube.

WILLIAM TOBIAS RINGELTAUBE* was born at Scheidelwitz, in Silesia, in 1770, and studied at Halle. He was appointed a Missionary to Calcutta by the Society for Promoting Christian Knowledge in 1797, where he arrived the same year. The next year he abandoned the Mission and returned to Europe, alleging, as his reasons for doing so, that his allowance was inadequate to his support at that place, and that he did not see the prospect of usefulness before him. In reference to this proceeding, the Society remarked that "it only remained for them to hope and pray God that their expectations might not be so disappointed in any future Missionaries that might be sent out."

Commencement of Ringeltaube's career unsatisfactory.

Ringeltaube subsequently joined the London Missionary Society, and was sent out again by that Society to India. He arrived in Tranquebar in December 1804, in company with two other Missionaries. The choice of their station was left to themselves. The London Missionary Society had been invited to extend its operations to the Tamil country by Doctors John, Rottler, and Cammerer, the Danish Missionaries in Tranquebar.

In reading the letters and journals of Ringeltaube that follow it may be proper to state, in explanation of certain peculiarities apparent in his communications, that he was considered by persons who knew him to be "an eccentric, but a truly Christian man." He seems to have been a man of considerable powers

* The name was ordinarily written "Ringletaube" by the English.

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Ringeltaube's character.

of observation; and his devoted zeal and self-denying habits, as well as his eccentricities, are still remembered by a few aged native Christians in Tinnevelly and Travancore. The nature of his connection with the Tinnevelly Mission of the Christian Knowledge Society will appear as the extracts proceed.

Origin of Ringeltaube's connection with Tinnevelly.

The letters and journals which follow are extracted from "The Transactions of the (London) Missionary Society." Vol. 2—3.

"Journal of the brethren Ringeltaube, Cran, and Des Granges, Tranquebar, 1805, January 21. "Held a Conference this forenoon. The question about going to Madras again proposed and discussed. Referred to a Conference to be held to-morrow 22nd. Met again and discussed the question proposed yesterday. The brethren Cran and Des Granges agreed in thinking it their duty to remove to Madras, and brother Ringeltaube informed them that he would consent to *their* going, if they produced their arguments for it to him in writing, which he would send to the Directors.

Choice of a station.

Extract of a letter from the Missionary W. T. Ringeltaube, to the Treasurer of the London Missionary Society, Tranquebar, January 29, 1805.

"As soon as I am sufficiently advanced in the language, I mean to proceed to the Southward, if the Lord please, knowing of what importance for our Society it is, that we should meet with a speedy success; and there, behold the fields are white for the harvest. I could add many reasons for inducing me to stay (during my preparatory season) at this place, and all I request is, that, if the Madras Mission turn out well, the two younger brethren should have all the praise."

Extract from two letters from the Missionary W. T. Ringeltaube, to the Treasurer of the London Missionary Society, Tranquebar, August 5, 1805.

"I intend, God willing, to go to the South or to Anjengo, before the rainy season sets in. The Missions cannot be so

well carried on in great towns where Europeans reside, as they sometimes counteract the pious labours of the Missionary; in short, I could not make up my mind to go to Madras or Seringapatam. But lately a man from Travancore came to me, to beg I would come down and help them. There are eight hundred people there that wish to be baptised. It struck me as a call from God, in answer to my incessant prayers to direct me; in short in His name I will try. All our friends wish the same. All I have done or intend doing, is from a conviction that the interests of the Society required, that one of us at least should enter soon on a successful labour among the heathen in India, in order to keep up and invigorate the public spirit, and also because I fondly hoped finally to get among the old Christians, and by their means to do a most effectual service to our holy Faith. The event I leave to our wise and gracious Lord."

Invitation to go to Travancore.

Ringeltaube's invitation to Travancore.

The circumstances connected with the visit of the "man from Travancore" were so remarkable in themselves and led to such important results as to deserve to be detailed at length. A little allowance must be made for the Hindu love of the marvellous apparent in some particulars in the following narrative. There appears no room for questioning its general accuracy, but there are internal as well as historical reasons for questioning the accuracy of the supernatural coloring of some parts. The narrative referred to appeared in the Madras Tract Society's Tamil Magazine in 1841. The writer, one Dêvavaram, a catechist in the Neyoor Mission, was a relative of the hero of the story. The following is a translation of such particulars as relate to the subject in hand.

The man from Travancore.

"Vêdamâṇikam was born in the village of Mayilâḍi in Nâñji nâḍu, South Travancore. He belonged to the Paraiyar caste. His family originally came from the Tanjore country." After describing Vêdamâṇikam's manner of life, search after truth, devotion to various divinities, and progress towards

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pure theism, the writer states that he at length determined to visit Chillambram (Chidambaram), perhaps the holiest shrine of Siva in Peninsular India. He thus proceeds :—" Though he knew that at that time many cruelties and robberies were perpetrated by the Poligars, yet he had resolved at all hazards to go on a pilgrimage; and at length he called together his relatives, the paṇḍârams, the poor, and the gurus, made them a feast, received the offerings of his mother and brothers, and prepared for his journey. In case he should die upon the road he was persuaded that he should suffer the torments of hell if his son were not with him to perform his funeral ceremonies. As his own son, however, was too young, he took with him his brother's son to perform this office. They visited every holy place on the way and presented such offerings as they could. After many days had elapsed and much fatigued they arrived at Chidambaram. There they worshipped the divinity, and presented large offerings, according to the custom of the place.

Goes in pilgrimage to Chidambaram.

After sunset there was a great exhibition of music with songs, dances, and various shows; and whilst Vêdamâṇikam saw and heard what was going on he thus thought within himself,—"When I left home to come to this place did I not think that Parama Siva had deemed me worthy of heavenly bliss, and that heavenly bliss was to be obtained here? Here I see not one of the things I desired! How can any one abstract himself from outward things and worship the Supreme amidst these empty shows? Is this the holy place of which the Purâṇas and the sages have said that to see Chidambaram is to enter heaven? One cannot hope to learn the way to bliss from such people as they who live here. Henceforth what is to be done? where shall I go? Whilst he was meditating in this manner and his mind was filled with grief and perplexity, he leaned against one of the stone pillars of the place, when sleep gradually closed his eyes, upon which he saw a vision in his dreams. An honorable person, having a rod in his hand, appeared to him and seemed to say: "All who come here are exposed to

Disappointment.

infinite punishment. Have you come here too? I am minded to rebuke you and forgive you; therefore return by the way you came without a moment's delay. I shall show you where you should go." Saying so he appeared to lift up his rod and inflict a stroke with it. Immediately Vêdamâṇikam started and awoke, and seeing none present he felt amazed at what had taken place. He then resolved not to wait there any longer, and waking up his brother's son he waited eagerly for the morning, and then set out towards the south from whence he had come, thinking all the way of the dream he had had, and visiting no temples on the road.

Sees a vision.

At length he arrived in Tanjore. There he met his younger sister and her husband, who belonged to the place and who received him with much kindness. He abode there several days, during which time, as his sister and brother-in-law were Christians, they and the catechists of the place occasionally conversed with him about Christianity. The day after his arrival being Sunday, his sister and brother-in-law went to Church, and as he said he also wished to go and see, he took his brother's son with him and went with the rest, and stood outside listening to the service and sermon. As he had never heard such strange things before, he stood listening with great curiosity and attention, which the Missionary observing, and knowing from the dress they had on and the holy ashes with which they were smeared that they were heathen pilgrims, he took occasion to show that heathens are ignorant of the way of salvation, and that salvation could be obtained in Christ alone. All these things Vêdamâṇikam revolved in his mind. At a subsequent time he thus wrote, "When God by the ministry of his servants revealed to me His living word for the first time in my life, whilst I was listening, my heart was cleft and dissolved, and what I heard seemed to me as if the light of heaven had suddenly shone in upon one who was lying in a dark chamber. I therefore felt unwilling to leave the place. After the service was ended, the Missionary (Mr. Kohlhoff) came from the pulpit

Hears a Missionary preach at Tanjore.

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to the place where they stood and asked them to what place they belonged, and from whence they had now come. Vêdamâṇikam replied, "we belong to Travancore. We have come to visit Chidambaram that we might learn the way to heaven; the Supreme God has brought us here."

Becomes a convert.

The narrative goes on to say that the Missionary then gave him a tract entitled "True Wisdom," and told him to read it and answer within eight days whether the religion it taught was the true road to heaven, and that on the sixth day his mind was convinced of the truth of Christianity; after which, being further instructed, he was baptised. He remained some weeks in Tanjore, receiving the benefit of Mr. Kohlhoff's instructions, and was solicited to remain in Tanjore some months longer, but his wish to see his friends and relatives in Travancore after so long an absence and to tell them of the things he had learned and heard, induced him to decline every invitation to remain, and at length he set out again on his journey to Travancore. The narrative continues.

Return home.

"Their relations, in distress on account of their non-appearance, had consulted an astrologer, who told them that both had died upon the road; believing which they were proceeding to celebrate their obsequies. At this juncture one night about midnight the mother of the young man who went with Vêdamâṇikam was thinking of her son's good qualities and weeping and lamenting aloud, when she suddenly heard the voice of her son whom she thought dead. She ran out and saw and embraced him, and shed tears of joy in floods; and the neighbours hearing of the circumstance came also running, and immediately all assembled in Vêdamâṇikam's house, and crowding one upon another they asked, "where is the Chidambaram prasâdam (a mess of sandal-wood, rice, &c., presented to pilgrims in the name of the divinity as a sacred memento of their visit)? Where are the holy ashes? He answered, behold! here is the prasâdam of the Lord of all worlds, and therewith he showed them a copy of the Gospels. They had never seen such a

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thing as paper in their lives before, and all eagerly asked what it was. He answered that it was "the Gospel," and then he recounted all the circumstances of his journey and finally began to read the Gospel to them."

As the things he read were altogether new, some of them listened with eager attention, but most of them were unable to understand anything.

Endeavours to convert his relations.

The narrator then states that he proceeded from that time to instruct his relatives and neighbours. He gave the books he brought with him to those who could read, and, whilst he avoided violent arguments with opposers, he endeavoured to convince them of the truth of what he taught. He also changed the names of his relatives, who adopted his views to the number of about thirty, in order that their new Christian names might be a testimony of their Christian profession. Many who were not convinced practised their heathen idolatry more ostentatiously than before, and both amongst the common people and the rulers many endeavoured to overthrow the new flock by persecutions. The persecutions became at length so incessant that he began to consider the propriety of selling his fields and taking his family with him to settle in Tanjore or Tranquebar, as it would appear Mr. Kohlhoff had advised him to do. Whilst he was making preparation with this view, he one day addressed God in prayer as follows: "O Lord, when I was following them that are no gods Thou didst reveal Thyself to me. Thou didst pass by men of high caste, and the wealthy and learned, and didst look upon and elect this poor man to be Thine. Oh! make known to me now what I should do. Is it Thy will that this light which has begun to shine in the darkness should be put out? Is the arrangement I am making for my journey in accordance with Thy will?" Whilst he was thus praying and meditating, he resolved to suspend the sale of his fields and follow out an idea which then suggested itself to him, viz., to go again alone to Tanjore, see the Missionaries and ask their advice as to what he should now do. "Perhaps,"

Prayer for guidance.

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thought he, "God will do something for the establishment of his Church in this kingdom, or, at least, he will strengthen and comfort me by the good counsel of his servants."

Having made the necessary preparations, he committed his little flock to God, and set out for Tanjore. "When he arrived the Missionaries received him gladly, and asked him if he had sold his fields according to their advice and had now come to settle there. He replied that he had not done so, that though his country was full of the enemies of God yet there was a little flock of God's followers in his village, that if means were used to strengthen them, they would no doubt greatly increase in number, that if there were no prospect of obtaining help for them, he had determined to emigrate to Tanjore with his family, and that he had come thither to ask counsel on this point. Whereupon Mr. Kohlhoff replied, "It is well you have not sold your lands. God has had mercy upon you. A Missionary named Ringeltaube has arrived from Europe and is now learning Tamil. It has been proposed that he should proceed to your village, Mayilâḍi. As soon as he has learned Tamil, he will set out." As soon as Vêdamâṇikam heard this joyful news, he praised God who had so speedily heard his prayer, and taking with him the catechist Yêsadiân as his companion, he set out for Tranquebar to see Mr. Ringeltaube. That Missionary having previously heard of him and of his history from the Missionaries was glad to see him and told him that he would come to Travancore as soon as he had learned Tamil." The narrator then describes Vêdamâṇikam's return to Tanjore and from thence to Travancore, his joyful meeting with his friends and fellow Christians, and his exertions up to the time of Mr. Ringeltaube's arrival. Up to this point the narrative throws an interesting light on the causes which determined Ringeltaube to visit and labour amongst the Missions in the South. After this the interest of the narrative is confined to the affairs of the Missions in Travancore, including those in Tinnevelly, in connection with which we are told of various wonderful occurrences, divine inter-

Revisits Tanjore.

Interview with Ringeltaube.

ventions, and special answers to prayer with which Vêdamâṇikam's history was signalised. Amongst other things, the success of the attack by the British troops on the Travancore lines in 1809, by which the country of Travancore was in part subjected to the Government of the East India Company, is attributed in no small degree to the prayers offered by Vêdamâṇikam in a cave where he had taken refuge with his family.

His prayers.

Continuation of Ringeltaube's journal.

TRANQUEBAR, *October* 4, 1805.

July 6th.—The following letter coming from a gentleman (Mr. Gratian) of Maṇapâr in the Tinnevelly District, to a friend here, was communicated to me.

"REVD. SIR,

I hope my last, including a letter to Mr. Ringeltaube, found you in good health and spirits. Being persuaded that from time to time you would receive accounts from Satyanâthan, the country priest at Palamcotta, I thought you sufficiently acquainted with the late vexations of the Christians in those parts, arising from the blind zeal of the heathens and Muhammadans; the latter viewing with a jealous eye the progress of the Gospel, and trying to destroy or clog it, by all the crafty means in their power. I therefore did not choose to trouble you; but as no stop has been put to those grievances, things go on from bad to worse, as you will see from what has happened at one of the villages. The catechist has providentially escaped from that outrageous attempt, by the assistance of ten or twelve of our Christians, and has made good his flight to Palamcotta, whilst the exasperated mob, coming from Paḍukapattu, hovered around the village plundering the houses of the Christians, and ill-treating their families, by kicking, flogging and other bad usage; these monsters not even forbearing to attack, strip, rob, and miserably beat the catechist Yêsadiân, who partly from illness and partly through fear had shut himself up in his house. I have heard various accounts of this sad event: but yesterday the catechist himself called on me, and

Information in Gratian's letter.

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told me the truth of it. From what he says, it is plain that the Maniyakar of Vairavum (a black peace-officer of that place) has contrived the whole affair, with a view to vex the Christians. I doubt not that these facts have been reported to the Rev. Mr. Kohlhoff by the country priest, and if I mention them to you, it is with a view to shew in what a forlorn state the poor Christians here about are, and how desirable a thing it would be if the Rev. Mr. Ringeltaube were to come hither as soon as possible. Then tranquillity would be restored, and future molestations prevented. I request you to communicate this letter to him with my compliments.

Ringeltaube invited to Tinnevelly

I am, Sir, &c., &c.

MANAPAR, *June* 8, 1805.

"This letter left a deep impression on my mind, especially when I received a fuller account of the troubles of the Christians, by the black underlings of the Collectors. They are frequently driven from their homes, put in the stocks, and exposed for a fortnight together to the heat of the raging sun and the chilling dews of the night, all because there is no European Missionary to bring their complaints to the ear of Government; who, I am happy to add, have never been deficient in their duty of procuring redress, where the Christians have had to complain of real injuries. One of the most trying cases, mentioned in a postscript of the above letter, is that of the Christians being flogged till they consent to hold the torches to the heathen idol. The letter says "the catechist of Kulasêkharapattanam has informed me that the above Maniyakar has forced a Christian of the Vellala caste, who attends our Church, to sweep the temple of the idol. A severe flogging was given on this occasion.—"From such facts," the postscript continues, "you may guess at the deplorable situation of our fellow-believers, as long as every Maniyakar thinks he has a right to do them what violence he pleases."

Troubles endured by the Christians.

It must be observed, to the glory of that Saviour, who is strong in weakness, that many of the neophytes in that district,

have withstood all these fiery trials with firmness. Many also, it is to be lamented, have fallen off in the evil day, and at least so far yielded to the importunity of their persecutors, as again to daub their faces and bodies with paint and ashes after the manner of the heathen. How great this falling off has been, I am not yet able to judge. But I am happy to add that the Board of Revenue has issued the strictest orders against all unprovoked persecution.

Relapses few.

Although I felt a desire to fly to the assistance of those poor Christians, there were many circumstances that seemed to hedge up my way. About this time *a heathen from Travancore,* (see above) called upon me, and assured me, that in his village, there were upwards of two hundred persons desirous to receive Christianity. At the same time J. H., Esq., and my dear young brethren at Madras, urged my going to Travancore so strongly, lest any more time should be mis-spent at Tranquebar, that I formed a resolution to go there, which in my last letter to Mr. Hardcastle, I announced to the Society. However, there was always something or other that prevented me from taking immediate steps towards its execution.

About this period there came so many calls from different quarters to take the state of the Christians in the Tinnevelly country to heart, that all opposition and imaginary obstacles dwindled away in such a peculiar manner, and the Lord disposed my own heart so completely, that I came to a final resolution to go to Palamcotta with a view to help the poor Christians in those quarters. Everything is now in complete readiness for that purpose. I shall go as soon as the Lord's time arrives, perhaps immediately after the rainy season.

Ringeltaube resolves to go to Tinnevelly.

I will conclude this report with such a statement of the situation of the Christians in the Tinnevelly district, as will enable you, dear sir, and our directors in general, to form an idea of the importance of that station. The district in the southernmost part of the Peninsula, called Tinnevelly, is about

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ten days' journey in circumference. In it there are supposed to live near five thousand Christians, under the care of thirty catechists and schoolmasters. But all these are not what one would wish them to be, as may be easily conceived; however, much sincerity is said to be a leading feature among them. Most of them live in their immense palmyra woods unacquainted with the corruptions of the world, except what they feel from their oppressors. (?)

They meet on a Sunday for instruction and worship, and conclude their meeting with a contribution for the poor among them, not in money, for that they have not, but in sugar, in eatables, and other trifling articles. Besides those already collected, whole villages, it is said, are desirous to renounce their idols, and receive Christianity. Sometimes interested motives may sway them, as they get a little protection from their Missionary. But in general it may be said, that in those districts, there is a great fermentation in favour of Christianity, and it will be embraced in one shape or other, either in its Protestant or Roman Catholic form. The whole nation of the Maravars (between Tanjore and Tinnevelly) are already Roman Catholics (?) In Travancore, the coasts of the sea and the banks of the rivers, have many petty Roman Churches. The same is the case in the Canara country. What a reflection on Protestants that they have done so little! I am told by those who have the best information, that I shall not be able to go through alone with the labour that awaits me. There are many internal concerns to be managed; I therefore am advised to request the Directors for an assistant, which I have even reason to believe is found in the person (Mr. Wheatley) whose letter I subjoin (by permission) for your inspection.

Christians in Tinnevelly.

Asks for an assistant.

I trust, dear sir, you and all the Directors adhere still to the principle which gave birth to your India Mission, namely, that the money of the Society should be employed there, where the greatest number of souls, immortal souls, liable to be saved or perish for ever, present themselves to your view. I

hope you will find that what you may spend in the South of this Peninsula is money by no means thrown away. I confess, on the other hand, that I am often troubled with misgivings, when I consider the smallness of your means in hands, and the disproportionate demands that will come upon you. However, let us not reason, but steadily go on in the path of duty, casting all our cares on the Lord.

Proposition for the support of the Mission.

If the Society should be willing to take the whole Mission in the Tinnevelly district under their wing, the annual expenditure would be as follows :—

		£
To	Ringeltaube	100
,,	Wheatley	100
,,	thirty catechists	300
		£500 per annum.

There are already said to be five thousand converts in Tinnevelly, accordingly the annual expense of our Society for the good of one of these would be 2*s*. 4*d*.

There is a reasonable hope that the number of converts would increase from the moment of a Missionary's arrival among them. I should think indeed, that if the Society undertook the concern, I might be under a necessity of discharging perhaps one-half of the catechists as unconverted men. This would prove a great reduction in the expense. I also think that in time, the number of catechists might still be diminished, and in the stead of them, a few travelling preachers might sustain their office, whilst the most pious persons in every flock might act as leaders and exhorters.

Reductions in prospect.

Upon the whole, however, if the Society think the Tinnevelly Mission would be upon too expensive a plan, is it their will that I should continue to reside in some part of that province, and begin a little Mission of my own? What idea strikes them in such a case as most proper to be acted upon? To enable

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them to discuss this question with more propriety, I shall give our Directors more ample information in future communications.

I remain, &c., &c., &c.
W. T. RINGELTAUBE."

Resolution of the London Missionary Society

"The Directors taking into consideration all the circumstances pointed out in the above letter, and aware of the importance of stimulating their brother Ringeltaube to active exertion, in the extensive field of Missionary labours which the Tinnevelly country offers to the Society, have authorized him to engage Mr. Wheatley, and also a few catechists, such as he may find most useful, and truly devoted to the work."

Ringeltaube's relation to the Christian Knowledge Society's Missions.

It seems necessary to explain here why Ringeltaube, at that time a Missionary in the employment of the London Missionary Society, should think the state of the Christian Knowledge Society's Mission in Tinnevelly a call to him to proceed to the South to take the superintendence of that Mission.

The following explanation of the circumstance was communicated to me verbally by the late Mr. Kohlhoff of Tanjore.

Kohlhoff's explanation.

Kohlhoff was at that time left almost alone in charge of the Missions of the S. P. C. K., which extended from the vicinity of Tranquebar to Cape Comorin, and frequently lamented his inability to superintend with any degree of efficiency congregations which were scattered throughout such a vast extent of country, especially those in Tinnevelly, in the extreme South of the Peninsula. He had often besought the Christian Knowledge Society in vain to send out additional labourers to the field, and he was therefore glad to solicit and obtain Mr. Ringeltaube's help, when he found that he considered himself free to labour wherever he thought he could make himself useful. This, though not expressly mentioned by Ringeltaube in his journal, is alluded to when he says that about this

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period he received "many calls from different quarters to take the state of the Christians in the Tinnevelly country to heart." An agreement was made that, whilst Ringeltaube endeavoured to establish a Mission of his own in connection with the London Missionary Society in Travancore, he should also take temporary charge of the Christian Knowledge Society's Tinnevelly Mission in Mr. Kohlhoff's name and on his responsibility.

Agreement with Ringeltaube.

In accordance with this arrangement Kohlhoff paid Ringeltaube statedly the salaries of the Tinnevelly Mission agents during the entire period he resided in Tinnevelly. Ringeltaube, as appears in the sequel, seems in some degree to have misunderstood the terms of this agreement, and to have thought himself at liberty to take possession of the Tinnevelly Mission in the name of the London Missionary Society, which was no part of Mr. Kohlhoff's plan. It should be remembered, in explanation of Kohlhoff's reasons for entering into this arrangement with a Missionary of another Society, that Ringeltaube was, equally with himself, in Lutheran orders, and that he was persuaded that he would manage the affairs of the Mission temporarily committed to his charge in conformity with his own principles. Many years afterwards a similar arrangement was made with the late Mr. Rhenius (also in Lutheran orders) of the Church Missionary Society, with the concurrence both of the Christian Knowledge Society and of the Society for the Propagation of the Gospel, for the superintendence of the Tinnevelly Missions established by the Christian Knowledge Society, in conjunction with the prosecution of his own labours.

Ringeltaube's supposition.

It will appear from Ringeltaube's letters, as above, that he did not consider that possibly the Christian Knowledge Society might object to his taking entire possession of the Tinnevelly Mission in the name of the London Missionary Society. He seems to have thought that as there was little or no prospect of a Missionary being sent out by the S. P. C. K. to take charge of its

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Tinnevelly Mission, it had virtually retired from the field, and that it would be glad to transfer to another sphere the money it still continued to expend in Tinnevelly.

It appeared ere long that the Christian Knowledge Society, was not disposed to abandon its Mission altogether to another Society, and by instructions from the parent Committee, the temporary arrangement made by Kohlhoff was brought to a termination. From that time till the close of the Christian Knowledge Society's connection with the Tinnevelly Mission, a period of twenty years, the Tinnevelly congregations never received the benefit of a single visit from any of its Missionaries, and even after the transfer of the Indian Missions of the Christian Knowledge Society to the Society for the Propagation of the Gospel in 1826, the first visit of a Missionary of that Society to the still numerous and important congregations in Tinnevelly was made three years after, in 1829, by the Revd. D. Rosen.

Action of the Christian Knowledge Society.

Ringeltaube in Tinnevelly.

Extract of a letter from the Missionary Ringeltaube to R. C. London. (London Missionary Society.)

PALAMCOTTA, *September* 11, 1806.

"I have taken, *ad interim*, charge of the Mission in Palamcotta, where I have laboured these last six months, travelling from congregation to congregation, and preaching extempore in imperfect Tamil. Many adults, besides children have been baptised since my arrival. I have travelled in that time upwards of 1,000 miles, mostly on horseback; suffered a little, by heat, wind, and flying sand; more however from various trials in my own mind; however the Lord supports his feeble creature, and has preserved me from giving any open occasion of injury to his glorious cause, and from bodily dangers. I expect that I shall soon be able to preach the Gospel with greater propriety and energy. I have made a journey through Travancore and Cochin, and with much difficulty, by the interposition of Colonel Macaulay, obtained leave from the king to introduce our religion in that country. Had I the means, you would,

Summary of his work.

by this time, have had a church at Mayilâḍi in Travancore, but circumstanced as I am, I must wait the hand of Providence. Represent, if you please, our case to the directors, and, if possible, obtain the sum of 100£ for me, towards building a Church in Travancore, and erecting small buildings for a Seminary.* I have now two Christian boys training up for preaching the Gospel, and they give me much satisfaction: in a short time they will be useful. A hundred more might easily be got, if I had the means of educating them. All this will be fully stated in my diary. I have foreborne to send it off, till I might be enabled, by experience, to write you in a certain and decisive way regarding this Mission. CHAP IV.

Long experience has taught me, that in large towns, especially where many Europeans are, the Gospel makes but little impression. Superstition is there too powerfully established, and the example of Europeans too baneful. Permit me to lay the following plan before you, which, if you think fit, you may communicate to the Society.

Plan of operations.

1. A Church to be built in Travancore with dwelling-house belonging to it; 100£.

2. A Seminary of twelve youths to be erected and maintained. The annual expense of a boy, 18 star pagodas; total 216 star pagodas per annum, equal to 82£.

3. These youths, when fit, to be employed as itinerants; and every one so employed to receive two star pagodas per month.

I hope, my dear Sir, you continue to pray for me: I urgently want the prayers of my friends and brethren. I am often brought very low indeed. Scarcely anything of grace remains, except the resolution to persevere in our Saviour's service, humbly waiting on the Lord. My diocese is as large as Yorkshire, and I serve 5,000 souls. You may conceive that I cannot spare time for much writing at present."

* "All this the Directors had promised, but their letters had not then reached him."

but

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Extracts from Ringeltaube's Journal.

PALAMCOTTA, *June* 19, 1806.

"The last report I sent you from Tranquebar, will have informed you that the good hand of the Lord had smoothed my way into the Southern Provinces, where it seemed that a field of usefulness would open without those tedious preparatory steps, which must attend a Mission begun on ground as yet unbroken. To be useful as soon as possible was my leading view, leaving to those of my dear brethren who are younger than myself, the more arduous and glorious task of carrying the Gospel where hitherto Protestant Missionaries never came. I have reason to bless the Lord of the harvest that he graciously owned, in some degree, my feeble labours, and you will join me in thanking him, that one of your Missionaries for the last six months past, has preached Christ to numbers in an Indian tongue. This is a small beginning: the good news I have from all our dear brethren promises greater things in due time.

Anxious as I was towards the close of the year to come away, as I thought my services to the distressed churches in Tinnevelly would be indispensably necessary, yet for want of an opportunity I was detained till the beginning of February 1806, when, for fear of losing the monsoon, I hired a boat at the expense of 40 pagodas to carry me down to Tuticorin. After the first days of sea sickness were over, I spent my time pleasantly in coasting Ceylon, and then from island to island, most of them uninhabited, till early on the 9th, being Lord's day, I landed at Tuticorin. As I sailed along the shore, I beheld an uninterrupted succession of Roman Churches built for the accommodation of the Paravars, or fisher caste.

Voyage to Tuticorin.

Going on shore to Tuticorin I introduced myself every where as a Missionary and attended the Dutch Church, a spacious octagon building, where my countryman the Rev. Mr. Cleaver* read a good discourse in Dutch to a few attentive

* Called "Cluver" in the inscription on his tomb stone having died "

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hearers. After the sermon, a catechist preached to a small congregation of Tamulers and Portuguese. After the close I addressed them in a few stammering words inviting them in the afternoon to the old fort. At the appointed time I met them to the number of forty or fifty, spake with them individually, and then addressed them (for the first time extempore in Tamil on the words of St. Paul "The Spirit beareth witness with our spirit that we are the children of God." I thought I observed some impression. A Portuguese man and woman seemed to be the subjects of saving grace.

In Tuticorin.

When in the evening sitting in the verandah of the old fort (formerly the abode of power and luxury, now the refuge of a houseless traveller and thousands of bats suspended from the ceiling), enjoying the extensive prospect, and communing with my own heart and the God to whom mercies and forgivenesses belong, something frightened me by falling suddenly at my feet and croaking, Parâbaran Istôtiram, *i.e.*, God be praised (the usual words our Christians pronounce when greeting any one). I rejoiced to see an individual of that tribe among whom I had been so anxious to labour, entered into conversation with him, as well as I could, to ascertain his ideas about religion, but was soon non-plussed by his stupidity. I could not force a word from him in answer to my plain questions, which he contented himself with literally giving back to me. With a sigh I was forced to dismiss him. The Shanars are a set of people more robust than other Indians, very dark in complexion, their features completely European, their ears protracted to the shoulders by weighty ornaments of lead. They divide themselves [illegible] o five families, one of which exclusively ascends the [illegible] om which practice their hands and feet acquire a p[illegible] ary clumsy shape. Their religion is not Brahminical, but c[illegible] st in the worship of one Mâdan, formerly a washerman. T[illegible] sc[illegible] its of life are extremely simple. They are quarrel[illegible] but so[illegible] ot [illegible] Sa[illegible]e altar. [illegible]

[illegible] ot know why.

Fi[illegible]erview with [illegible]anar Christi[illegible]

Ku[illegible] tanam[illegible]

They

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for Palamcotta. The country burnt up by the sun. The night I passed comfortably in the middle of the road in my palanquin, remembering some of my brethren in Greenland, Canada, &c., who probably might sleep in a cavern of snow.

12th.—The country improved as soon as I crossed the Tâmraparnî, about fifty paces broad. I travelled on an uninterrupted plain of granite, strewed with gravel, with beautiful prospects in view of the Travancore hills, till I reached Palamcotta—an old square built fort of considerable dimensions, inhabited only by soldiers and a few merchants. It contains two churches, both very small, the one Protestant, the other Roman Catholic. My bearers had eaten nothing all the time since I came away from Tuticorin, but a little brown sugar for breakfast, with this they carried me more than thirty miles in a short trot. The first days were spent in making some necessary visits. All the gentlemen expressed themselves very kindly disposed towards my undertaking.

Palamcotta.

16th.—Preached in English to a small congregation on the words "What must I do to be saved," and in Tamil, upon "Fear not little flock," &c.

The Church can contain about forty people: it is well built. A converted Brahmin woman, now departed this life, built it a few years ago. After service, which lasted four hours without intermission, I was much spent. The English congregation prefer the Church of England Service to any other form, and why should I not cheerfully comply?

17th.—Set out on my first circuit, Mr. Sawyer, a Portuguese merchant and the great prop of this Missior ... ndly lending me his little horse. I shall be particular in ... crib-ing this tour, as it is the first I made in these parts. ... n old catechist from Tanjore, a man of preaching talents a ... much good will, accompanied me. After a ride of five hou ... a barren plain, without inhabitants ... at a village called Paṭṭi,* with two s ... ve ... churches, one Roman, the other P ... the catechist St. Iago appe ... to be an ... a.

Sets out on his first tour.

character for an Indian), but rather ignorant. None of the present congregation could answer the question, "What must I do to be saved." I spoke on this subject as well as I could, and my companion addressed them more fully, and very ably, on the same. In the afternoon proceeded as far as Nazareth, where, after prayers with the congregation, I lay down in the church. This is a small place belonging to the Mission. It has a neat clay church—the roof of palmyra leaves. This congregation made a pleasing impression on me.

Nazareth.

18th.—After having prayed, spoken and baptised some children, crossed the red hills, an awful desert, formed by the drift sand blowing from the mountains. If tradition is to be credited, a large town is buried under it. From the top of this elevated plain, you have an enchanting prospect of the sea, Tuticorin, Maṇapâr, Trichendûr, and Palamcotta. The heat was intense, yet I was obliged to walk on foot to ease my little horse. At length we reached a well under some banian trees; rested a little; and proceeded to Jerusalem, another Mission village in a fertile soil. Here we found only a palmyra shed instead of a church. I spoke to a congregation of children on our Saviour's words, "Let little children come unto me." I was warned by my fellow-traveller that the people here were very bad, and I have since found abundant reason to believe them so. In the evening passed a little congregation, Nâlândulâ, where the people came to meet me, but I pushed on in order to reach Kulasêkhara-pattanam, near the sea shore. We passed bad clay grounds, where I was obliged to alight, and at nine at night reached our place, where we prayed and I spoke on the words "Abide with me, for the day is far spent." A good wooden Church with an altar. An able man of low caste, Râyappan, is catechist here, and his wife Lydia helps him. He sings well, which is an uncommon talent in India. Slept again in the church at the foot of the same altar. About 300 people desire to be baptised; but they do not know why.

Jerusalem.

Kulasêkharapattanam.

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19th.—After morning prayer, rode along the beach to Manapâr, where my friend Mr. Gratian received me cordially. It was he, you know, who encouraged me to come to these parts.

Manapâr.

Here too is a Dutch factory and a very large church built of stone. In the afternoon spake on the words, "Woman! thy sins are forgiven thee," and baptised eight children. Many people are waiting here for baptism, but they are so ignorant, that I yet cannot make up my mind to grant it: none can give a reason why they wish to be baptised. "For the good of my soul," the best instructed of them say: but there the catechization must end, or they are mute. In the dusk, I visited a famous grotto close to the rocky shore under a fine Roman church (there are three in this place) built far out on a projecting point. In this grotto formerly a heathen hermit dwelt, a great saint, and the well that runs in it is still resorted to from superstitious motives.

20th.—In the morning heard the catechist Râyappan catechise very ably indeed, spoke with the people who desire to be baptised. There seems nothing like a conviction of sin in them. At three o'clock continued my journey through water, sands, and palmyra forests of immense extent to

Âttikâḍu.

Âttikâḍu, where I prayed in the church, and then proceeded to Mudalûr, not far from it, where there is a fine stone church and a congregation of 800 souls. This is Mission ground too. The congregation met me rejoicing, the poor creatures thinking that a Missionary must bring them golden times. Before the church, stands a building

Mudalûr.

like a pigeon-house with a large kettle d[illegible]um to convoke the congregation. Its soun[illegible] is heard deep into the palmyra woods. Honest young A[illegible]ham from Tanjore presides over this flock; there is a good s[illegible]l in this village. I spoke this evening upon the first co[illegible]and-ment. The boys answered very sensibly. Afterwards [illegible]ra-nâyagam, a catechist from Tanjore, requested that [illegible]ight address the people. I granted this request of course, [illegible]s astonished at his gifts. He catechised on the para[illegible]he

prodigal with uncommon excellency. Service being ended the people flocked to me to speak,—of their souls? Ah no! of their petty quarrels and complaints. How much was I discouraged by this scene from going on with my work. CHAP. IV.

21st.—At four in the morning walked back to Âttikâḍu to baptise a child, and discoursed on the words, "I am the good Shepherd." After my return to Mudalûr, complaints poured so thick upon me that at eleven o'clock I rode off, notwithstanding the heat being tremendous. I certainly was too impatient, but I am but a young beginner. After an hour reached Vijayarâmapuram a young congregation, that had just built a palmyra shed for a Church. Here I prayed, feeling still indisposed to preach from the scene that had passed, and rode slowly on to another village. But my horse fell under me, and I got a bruise which gave me much pain, and I thought might have dangerous consequences. But this time I got off with the fear only: blessed be the Lord. At noon I rested at the cutcherry (town house) of Tatchamoli,* a large village full of temples on the skirts of the Shanar forest. We catechised and conversed with neophytes, Moormen, and heathen. The Moormen sneered when we insisted on Christ's incarnation and death, and asked if we did not come from Rome. The heathen affected also to laugh, but a few words on the subject of their own ridiculous idolatry made them look very foolish. When I prayed for them with the Christians they became serious. However, I find I cannot yet address people that are not of the church from my own deficiency in the language. In the evening proceeded to Periagulam, where a little congregation, about fifteen in number, have built a palmyra church. They were formerly Roman Catholics, and left their church owing to a quarrel with the priest. The congregation at this place is in a state of great ignorance. My companion, in a very plain discourse, set before them the spiritual promises concerning our Saviour, showing their accomplishment. I then

Vijayarâmapuram.

Sâttânkulam.

* Sâttânkuḷam

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prayed, and afterwards we laid ourselves down to sleep in the church. But I could not close an eye owing to a fever that hung upon my frame, and to the loud talking of the people without, who enjoyed the fine moonlight till three in the morning.

22nd.—At four o'clock being Saturday I set out for my home. About eleven we arrived again at Paṭṭi, where my companions, being tired, stopped, and I left an order with them to keep a meeting in the evening with that congregation, while I proceeded on my way to Palamcotta, where I arrived at three in the afternoon, much fatigued, but otherwise well in health. In the course of this week, I travelled from 80 to 90 miles. Such trips are very expensive. I am obliged to carry necessaries and attendants with me, besides the catechists, for all of whom I must provide.

Returns to Palamcotta.

23rd.—Preached in English, and Nallapen afterwards preached in Tamil. On Thursday I received a visit from a worthy officer, a gentleman respected all over India, who had just come down from the Mahratta campaign. He opened his heart and his purse to me, and likewise presented me with some chairs to furnish my naked rooms. This visit strengthened me [illegible]ry much. May the Lord reward him. [The officer was probably Lieutenant-Colonel Trotter].

24th.—Received letters conveying the agreeable news [illegible] the Society at Home continues to direct their attention [illegible]r Missions in India, and had provided supplies for th[illegible]ird year.

25th.—Had an agreeable conversation with a go[illegible]ith belonging to the little Indian flock here. This man [illegible]at least the language of Canaan; perhaps he is a true bel[illegible].

27th.—Conversed with a Parsee from Bombay on re[illegible]ous subjects. This people who fled from Persia, where the[illegible]were persecuted by the Mahometans, many centuries ago, [illegible] the disciples of Zoroaster, whom the learned Prideaux thi[illegible] was an apostate disciple of the prophet Daniel. They [illegible]rship a good and an evil god, together with the stars and fo[illegible] ele-

ments. He showed me the printed manual of his caste in the Surat language. Their adoration is paid in temples, before a sacred fire of sandalwood and spices, which is never suffered to go out. In such respect is fire held by them, that if the women meet with a brand in the forests they carefully carry it home. They are a handsome and industrious people, and admit of a plurality of wives. They never make proselytes among adult persons, but often adopt and bring up children of other sects. They have great influence at Bombay, where the rich imitate the Europeans in their style of living, but always retaining their original dress.

The Parsees.

28th.—Had a great deal of trouble to prevent a sacrifice in the Mission garden, which was to be offered to an imaginary devil residing in one of the trees, in behalf of a child that was sick. I at last had the tree cut down, and the sacrifice was then brought into the public place opposite the house where the child was ill.

29th.—Two Shanars applied for baptism. I asked, why do you wish for it? A replied, "my two brothers coming down from a palmyra tree received a mortal blow on their chests by the devil; I want to be baptised in order to escape a similar fate." B answered, "I want a good eye, a good hand, and a good heart." They were upon this spoken to as well as I could by way of directing them to Jesus Christ.

Work in Palamcotta.

March 2nd.—Preached in English and Tamil and baptised several children of Europeans. The heat in the fort is very oppressive. An old man from the westward applied for instruction. He seems to be sincere in wishing to obtain salvation for himself and his house, but is too far off at present to come within my reach.

3rd.—Drew up a plan for the better regulation of the congregation here, and in the evening set out on my second journey towards the Karaichuttu country, a district bordering upon the sea. Reached Patti at nine in the evening; Mr. Sawyer

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again having had the goodness to lend me his horse. Prayed with the few people present and slept in the Church.

Sets out on a second journey.

4th.—Set out two hours after midnight; at ten o'clock arrived at the prayer-house at Periakuḷam, where I rested and then spoke with and to the people. My companion, with a great stretch of zeal, endeavoured to prove that the Roman Catholic was not a Christian church. I suffered him to enjoy his opinion. The night I spent at the town-house of Tatchamoli. Here too we had prayer and a catechisation.

Appoints elders.

5th.—Struck off into a new path more to the southward, and breakfasted at a place called Bethany, where there is a handsome church, and considerable village belonging to the Mission; here I convened the people and chose and blessed elders,* to whom I committed my instructions, by way of trial and prayed and spoke agreeably to the occasion. After breakfast went to Ilaikuḷam, a small village in the woods, where three months ago the people turned their pagodas into a Christian church. They were all abroad, and I therefore passed on to Vemmaṇanguḍi, where I addressed the congregation on the words "Our Father, which art in heaven." The people here shewed great affection to me, and ran after me half a mile, with a vessel full of palmyra juice fresh drawn from the tree. About sunset I arrived at Uvari, a charming village close to the sea, with three Roman Catholic churches. Proofs of industry beyond what is generally met with in this country appeared everywhere. The people have taken considerable pains to cultivate a narrow strip of sand running parallel with the shore. Luxuriant tobacco plantations, with plantain and cucumber gardens, salute the eye wearied out by the red desert. Here I thought I should like to fix my abode. I preached in the evening, and on the following day settled many disagreeable affairs by dismissing a catechist who had long been very

Uvari.

* Elderly, influential persons appointed to maintain order and peace among the members of the congregation and settle their petty disputes.

abnoxious. This is the same man who is known in Europe as a chief of the Shanars, that embraced and preached the Gospel. Five hundred neophytes fell away in a late persecution (as it is called), but all the baptised people remained steadfast to the number of two hundred.

6th.—In the evening proceeded to Kuṇḍal, a Christian village on the shore, with a handsome church some miles from Uvari. Preached and baptised several children. After sermon a man came and told me of his own accord that he was a great sinner, and wished to have somebody sent to him to instruct him. I rejoiced to hear for the first time a spontaneous declaration of this kind from an Indian, and pointed out to him our All-sufficient Saviour. His name is Olivu, *i.e.*, splendour. I wish I may hereafter have an opportunity to give a good account of him.

Karaichuttu villages.

8th.—Went out to Marakuṇḍal, another Christian village near the sea, where I preached, baptised some children and requested Megnânam, a worthy catechist from Tanjore, to take care of the congregation at Uvari *ad interim*. There are some promising young men at this place, who might easily be trained for teachers.

I proceeded from hence to Nâvalaḍi, another Christian village of the same description. Daniel, a steady young man from the Tanjore Seminary, is here, as well as many fine boys that can read and write. Nothing would be more easy than to form a Seminary in this country. In the evening I proceeded inland to Podûr, but did not like the aspect of the congregation. Visited the Zemindar, a Mahomedan, in his garden, who politely sent me a present of pomegranates and cocoanuts. The former very soon cured me of a slight fit of the bile. By the moonlight, I took a lonely walk in the woods, where I met a poor heathen, with whom I discoursed and prayed. They in general do not object to our religion, but say that theirs embraces the same object under different forms. This I allowed for the moment, but asked, whether he had ever heard that the great

Podûr.

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God from heaven he professed to worship, became man and died for his sins? I hope some impression was made upon his mind.

9th.—Being Lord's day, I preached at Podûr on 2nd Corinthians, vi, 2, baptised some children, chose elders, and then set out for Bethlehem, where I arrived about sun-set. Madurayêndram preached and prayed and baptised children. On my way hither, I passed several congregations which are thickly scattered in the woods hereabouts.

10th.—Crossed over to Mudalûr and preached on Psalms xxxiv, v. 6, baptised children and prayed with a sick woman who came to me, saying the Indian doctor had persuaded her that her disease, baffling all his skill, was owing to the wrath of the guru or Missionaries. In the evening after a long march, through thickets and briers, and afterwards over the red hills, arrived at Jerusalem, where my presence was required. Prayed and catechised.

Mudalûr.

11th.—Spoke upon John x, 17. Chose and blessed elders, but under much fear: the Lord alone can read the human heart. Heard many complaints, and ordered a notorious cowstealer, who had applied for baptism and given rise to many complaints, to be expelled from the settlement: and then set out for Nazareth, which again struck me pleasingly as a mansion of peace.

Nazareth.

12th.—At five in the morning, obliged (according to the custom of the country) the head watchman to give a bill to the amount of all the articles which had been stolen for some years past. He willingly gave it; but only paid part of it. This is a pernicious custom: the watchman, being obliged to pay for every theft, is tempted to reimburse himself by nefarious means. At six set out for Palamcotta, where after another fall from my little horse, I arrived late in the evening. I think I made no less than an hundred miles in this tour, and a great part of it on foot.

Palamcotta.

If I have been too particular hitherto it is in order to give the brethren at home some idea of the Mission here. Henceforth I shall be more concise in my accounts, and if they are

not spiritual enough, it is perhaps owing to my little knowledge of the language. I cannot yet converse fluently with the natives, and often do not understand what they say: consequently I am not yet authorized to give a just opinion, as to the real state of Christ's kingdom in this country; but certainly it is a remarkable work of God in Providence, and which may in future give abundant cause to praise Him.

General estimate.

From March 13th to 22nd.—Wrote many letters, and settled many troublesome affairs. One letter was to a kind friend in Travancore to whom I have been recommended, applying for a pass-port; and I soon received an encouraging answer, and a kind offer to bear the expenses of my journey to Cochin, if I had no objection to go so far. Accordingly, I resolved upon the journey.

In the course of these days, I also wrote an address to the Protestant public at Madras and on the Coromandel Coast, requesting them to support me in my plans for the Tinnevelly Mission by a subscription. This I sent to Mr. Loveless, to have it printed and dispersed. In the meantime service, with daily morning and evening prayer, was carried on, as usual, in the church at this place, but no fruit, however, has appeared as yet.

Appeal for help.

As a circumstance that will be pleasing to the Society, I beg leave to mention that on the 28th a Romish Missionary who travels in this country, sent me a present of yams by his catechist, with a polite message. Who would not rejoice at such liberal sentiments?

April 3rd.—Being Thursday before Easter, was celebrated as usual in the different churches, when I preached on the sufferings of our Saviour on Mount Olivet. Nallapen preached in Tamil. On Good Friday, I again preached in English and Tamil.

5th.—Kept a preparatory meeting with the small English flock of communicants.

6th.—On this day the Easter Service was performed, and

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the Sacrament of the Lord's Supper dispensed in both languages.

7th to 12th.—Settled all affairs preparatory to my journey into Travancore. Prepared my diary for the information of the Society, which, however, owing to several accidents was not sent off. In the course of these days, a worthy gentleman presented me with a small horse, for which I was very thankful.

Sets out for Travancore.

13th.—Set out with four or five people for Travancore. I first took a course through those parts of the Mission already mentioned, and waited on some friends in Maṇapâr, Trichendûr and Alvar Tinnevelly, preaching to the congregations that came in my way, and after having passed a week in this manner, struck off towards the mountains to the southwest.

23rd.—I reached Samariapuram. Here too are several fine boys that read and write. A Shanar had fallen that day from a palmyra tree, and fractured several bones. I found him senseless in a little hut; when he came to himself, I prayed with him, and he declared he would lay hold of Jesus and not let him go. He soon after died.

Vadakankuḷam.

24th.—Set out, after morning prayer, and passed a congregation, I think, Nandankuḷam; the heat was tremendous. In the dusk of the evening arrived at Vaḍakankuḷam, one of the westernmost churches, seven or eight miles from the hills. We had evening prayers and catechisation in a very small clay built church. About thirty Protestants here, but many Catholics, who are inimical. Two men expressed their desire to be baptised, and gave proper reasons for it, whom I promised to gratify the next time I came there, if I found them fit subjects.

25th.—Set out at dawn, and made that passage through the hills which is called the Aramboly Ghaut about noon. The country adjoining is almost uninhabited, owing, I suppose, to the violent gales from the ghauts. Yet there are marks of former and even of late cultivation.

As soon as we entered the ghaut, the grandest prospect of green clad precipices, cloud-capt mountains, hills adorned with temples and castles, and other picturesque objects, presented themselves. A noble avenue of immense banian trees, winding through the valley, adds greatly to the beauty of the place. My timid companions, however, trembled at every step, being now on ground altogether in the power of the Brahmins, the sworn enemies of the Christian name; and indeed a little occurrence soon convinced us that we were no more on British territory. I laid down to rest in a caravansary, appropriated for Brahmins only, when the Magistrate immediately sent word for me to remove; otherwise their god would no more eat! I reluctantly obeyed, and proceeded to the southern hills, to a village called Mayilâḍi, from whence formerly two men came to Tranquebar to request me to come and see them, representing that two hundred heathens at this place were desirous to embrace our religion. I lodged two days at their house, where I preached and prayed; some of them knew the catechism. They begged hard for a native teacher, but declared they could not build a church, as all this country had been given, by the king of Travancore, to the Brahmins, in consequence of which the Magistrates would not give them permission. I spent here the Lord's day, for the first time, very uncomfortably, in an Indian hut, in the midst of a noisy, gaping crowd which filled the house. Perhaps my disappointment contributed to my unpleasant feelings; I had expected to find hundreds eager to listen to the word, instead of which, I had a difficulty to make a few families attend for an hour.

Enters Travancore.

Mayilâḍi.

On Monday a catechist from a neighbouring congregation arriving to speak with me, I committed this infant flock to his charge, and he is to come once a week to see them. I sent him to the Magistrate, with a request no more to persecute the Christians at Mayilâḍi, and he gave me a very favourable answer.

10th.—Reached my present home full of gratitude to God our Saviour for prospering my way.

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I shall conclude my diary with stating the present circumstances of the Mission, and views which I beg leave to suggest to our Directors, for advancing and promoting the cause of genuine and spiritual religion in these extensive regions.

Returns to Palamcotta.

When I got home, a collection amounting to 90 star pagodas enabled me to make some necessary repairs and improvements to the Mission Church. We had morning and evening prayer; and on Sundays Divine Service, both in Tamil and English, was attended to as soon as the repairs were finished; and I take this opportunity of expressing my thanks to the few ladies and gentlemen residing here, for the encouragement they were pleased to give me. May the Lord reward them by giving them saving discoveries of His grace.

The English service is in general attended by twenty to forty-five hearers. The Tamil congregation amounts to the same number. Since my return I have made five excursions into the country to visit the different congregations, and the aggregate of my travels will amount to between four and five hundred English miles. These tours, though expensive and cheerless, are needful, but nothing worth mentioning has happened in the course of them. I must notice however, my journey to Tuticorin, between 17th and 23rd of August. I had some conversation with a singular but truly pious character at that place, the Revd. Mr. Cleaver, Dutch Minister, which the Lord sanctioned to a powerful revival of grace in my own heart. It was, indeed, a time of refreshment from the Lord in the time of drought. In the interval, I received important letters from various quarters. Several of them inform me that the little flock of youths, lately under my care at Tranquebar, now superintended by my worthy friend Schreyvogel, goes on steadily, though we have to lament that a threat of excommunication by the new Romish priest, has scared away the Roman Catholic children.

Letter from Schreyvogel.

Being as yet unable to understand the dialect of this province, and having no means whatever to distinguish proper

subjects for baptism, I gave the power of baptising (as is sometimes done) to two worthy catechists, Mengnânam and Abraham, and between three and four hundred adults have been baptised.

Letters from our Directors and others from my parents and family, the Lord sent me in the most critical hour and they proved blessings never to be forgotten. Others from my worthy brethren, Cran and Des Granges were equally encouraging. Upon the whole, everything in the country seems to draw to a favourable crisis.

The Dewan of Travancore sent me word, that if I despatched one of our Christians to him, he would give me leave to build a church at Mayilâḍi. Accordingly I shall send him one in a short time. For this important service our Society is indebted alone to Colonel Macaulay, without whose determined and fearless interposition, none of their missionaries would have been able to set a foot in that country.

Colonel Macaulay's help.

I formerly mentioned that I had taken two youths into a course of preparation for the ministry. They promise well, and when engaged with them, my heart is at rest. I maintain them out of my allowance; and wish for nothing more ardently than to be enabled by some means or other, to begin a mere numerous Seminary. But hitherto I have not had the means. I am also sorry that my journeys too frequently break into my engagements at home. But this will soon be over.

Seminary.

If to all these things I add, that the Lord preserves my health in spite of some fatigue, and much vexation; and has procured me here, not only an early field of usefulness, but also an excellent opportunity of collecting experience towards the management of a great Missionary concern in these lands, and exercising my beginning powers of utterance among friendly people, whom I may address without fear of doing harm, I have laid before you the mercies I enjoy.

The scene of this Mission lies in the south of the peninsula, and within the triangle between Palamcotta, Tuticorin, and

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that ghaut of Travancore, called the Aramboly ghaut. The chief branch of it embraces a numerous part of the Shanar tribe, a people who live from the produce of the palmyra trees.

The Mission field.

On the principle, that whosoever professes to believe in Jesus as God and Saviour is to be baptised, this Mission has hitherto been conducted. In general, however, it is expected of the candidates for baptism, that they should know by heart the Creed, the Lord's prayer, and the words implying the institution of the two Sacraments by Christ, and that the children, at least, born in the congregation, should know these thoroughly. Thus we have a little wheat mixed with a great proportion of tares, as in other places; yet I have sometimes, though but seldom, heard short and feeling prayers, and caught occasionally a sigh that came from the heart. Upon inquiry, I find, that out of many professors, there are but few that walk under the influence of the Gospel: yet I firmly believe, that the doctrine of salvation becomes more and more lively in the hearts of those who might at first have embraced it from unworthy motives, especially at the approach of that admirable preacher *Death!* and did not the Lord's Apostles themselves follow him, at first, from selfish motives, having worldly grandeur and personal profit in view? Yet the Lord did not forbid them to be baptised on this account, but bore with them for a good and great purpose.

Qualifications for baptism.

Estimate of the people.

Thus in asserting that the generality of the new converts have been induced to embrace our religion from inferior motives at first; such as a lawsuit: an oppression: some hoped for advantage: a severe sickness: and the influence or the example of relatives; it must still be allowed that the work is a great work of God in providence and the ultimate consequences are highly desirable. These people no longer worship stocks and stones and devils; but the God of heaven; they have heard of an All-sufficient Saviour, and this may be turned to a good account.

Motives.

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They get a few just notions of moral duties; and I am far from thinking, that among other motives for their becoming Christians, the reasonableness of our worship, and the idea of a Saviour from sin, does not weigh at all with them. These slight convictions will, I hope, strengthen with many of them in time, and end well.

The tribe of Shanars is very numerous both here and in Travancore. In the latter country, I do not know if they resemble in all respects our Shanars. In this district I compute them to be at least fifty congregations, under the care of about thirty native teachers. A few of the latter (perhaps eight or ten) are rather respectable servants of God, as far as their knowledge goes. But the greater part have been enlisted in a hurry from among the Shanars themselves, reading and writing being the only quality required. From these catechists, and their deceitful and unworthy conduct, my worst troubles arise. But till a Seminary for forming better ones is established in these parts, the evil must be borne with, and the only thing I can do is, to keep them in awe. It is also to be lamented, that many of them receive too little wages. If they have families, they can scarcely afford to buy a little palmyra sugar to satisfy the cravings of nature. My heart bleeds for them in this respect, for this extreme poverty often prompts them to take bribes and presents to do what they should not.

Qualifications of catechists.

Persecution, in the proper sense of the word, has not occurred since my arrival. Those oppressions and extortions before mentioned, when befalling Christians, have been represented as persecution: but it is certain that the heathens, Mahometans and Roman Catholics suffer more by them than our Christians: so much so, that sometimes the former offer money, and use other means, to obtain the protection of the Missionary. But all these, it is reported, will soon be done away by a fixed rate of taxes.

Persecution.

I consider myself bound in conscience to decline taking any part of the established Mission into my hands: our brethren at home, not hearing any account of a work of God in the

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Dissatisfaction with the existing Mission.

hearts of the converts would soon be discouraged. I would by no means have this interpreted as a disparagement of the existing Mission. I hope in one shape or other God's own finger will appear.

My plan is as follows:

1. A small congregation to be begun near the confines of Travancore: 100£ to be devoted to buying ground, and erecting necessary buildings.

Plans for the future.

2. A close communion to be established among real converts, by means of a frequent enjoyment of the Lord's Supper granted only to such.

These are the outlines of my plan. Its expense would not exceed 200£ per annum. A more effectual one I cannot devise. It would, among other advantages, throw into our hands some youths, who, after a little preparation, may be usefully employed in establishing Christianity, almost independently, if European Missionaries cannot be soon found. Should this old Mission be long without an European to keep it in order, it may rapidly increase in numbers, but will certainly lose the grand essentials of a Christian Church, for which we all should be heartily sorry.

PALAMCOTTA, *September* 12, 1806.

PALAMCOTTA, *October* 1, 1806.

Two people, introduced by the assistant of Bethlehem, came to be baptised. I asked them why they desire to embrace our religion. Velappen, one of them answered, "Formerly, I paid only 10 ponchakrams to Government: this year the Collector's man asked 12; therefore I desire to become a Christian." Arnachalum, the other, said, "I used to pay only 420 ponchakrams; now the manager asks 600 ponchakrams rent for my farm, therefore I want to be Christian." I explained to them that this being a fruitful season, they must of course pay a higher rent; concluding with setting forth the true motives for embracing Christianity and dismissed them.

Motives.

12th.—Being Lord's day preached at Mudalûr on Rom. viii—29 at the close of my poor stammering discourse, I thought one-half of the congregation looked uncommonly thoughtful, and seemed to be roused from that state of carnal security which prevails in general. May the Lord give a lasting blessing to the word. CHAP. IV.

18th.—Preached on St. Stephen's death. This was a day of blessing to me; I called to mind my whole course of spiritual experience, my sins, my mercies and deliverances. In short, I was enabled to spend the greater part of this day in humble communion with God our Saviour.

Congregation at Maṇapâr.

19th.—Heard the whole congregation at Maṇapâr have expressed their resolution to return to heathenism. They were formerly converted by a Dutch head-factor, who gave to every individual one or two garments for submitting to baptism. They are consequently hardened in heart, will not come to Church, &c. How well it was that the Apostles had neither gold nor silver to bestow!

21st.—Returned from Maṇapâr. Touched at Amarabarum, the people in the fields came to Paḍukapattu, a populous district inhabited chiefly by Mahometan proselytes, lately inimical to the Christians. They behaved uncommonly friendly to me; their embracing Mahometanism in such numbers is caused by the circumstance of their escaping a small tax called Sanavari, which Shanars are obliged to pay, whilst the Moors are exempted. Thus these men change their religion, and submit to circumcision for eighteen pence a year. Stopped at a little church, built a few days ago; the people rejoiced to see me, and desired leave to call their settlement after my name, but I called it "Nain" and spoke on the nature of true faith.

"Nain."

From thence rode to Sundacottey where there is also a new church or rather palmyra shed. People mostly abroad. Spoke on the history of Zaccheus.

25th.—Rode to Elenculam. Their pagoda is now turned into a good little church; and they have a catechist: spoke

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and prayed. Proceeded to Taruvai, prayed in a new shed, where they are going to build a church. Dined in a pagoda formerly devoted to Ammai, the goddess of sickness and health; but within this fortnight used as a church of Christ.

Tavarai.

26th November.—In consequence of this letter and the late troubles in the Fort, I formed a resolution to settle in the country, and to write to this end to the Reverend Missionaries in the north.

February 11th, 1807, Ash-Wednesday.—Preached on Joel ii—12, some English people having requested me to give them my assistance in celebrating this day. Afterwards I set out; this being the first anniversary since my arrival in these parts, in remembering all the mercies of the Lord, I felt my heart thankful and easy. In the evening reached Padmanâbhapuram where I prayed with the congregation and laid down to rest, much fatigued.

Padmanâbhapuram.

24th.—Bought a field close to Canaanûr* to settle on it, and moved into a little clay hut, six feet by ten, which I purchased for one star pagoda. In the evening went to a neighbouring village Karungulam to visit some new people. Between these people and the Brahmins, there is a lawsuit, which has been four times decided, and as often renewed; the object is a vast extent of ground. As soon as I came to the village, the Brahmans rushed out in a body from their street and followed me wherever I went, with a terrible noise. I was glad to escape into the fields. Having returned, I found refuge in a house, and exhorted the candidates for Christianity. At my leaving the village I had again the Brahmins at my heels, and sure no pack of hounds ever made a more hideous noise. What they said I could not understand, as they spoke in their high tongue.

Karungulam.

26th.—The same Brahmans came in the morning in a mob, before the church at Canaanûr, where I was, and for half an hour kept up their

Brahman opponents.

* On the borders of Travancore, near Jamestown.

threatening noise; at length a Moorman and a heathen drove them away. CHAP. IV.

27th.—A Romish Christian from Maṇapâr came with haste all that way (fifty miles) to hear about Christ. I asked him if he would hear if he got no money for it. He politely negatived the question, and scampered off as fast as he came. In the evening rode to Mayilâḍi in Travancore.

29th.—Lord's day. Preached upon the words "He was delivered for our transgressions." Then examined a man and woman for baptism, but finding them as yet too ignorant of their natural state, requested them to wait longer, and meanwhile apply to Christ by prayer for saving faith.

30th.—Passed into Travancore by the Aramboly gate and reached Mayilâḍi towards fall of night, where I met the people that had long been anxious to receive baptism, under the canopy of the starry sky, in a little court yard. My text was "These are come out of great tribulation, &c." I told them that they in particular must prepare for persecution, if they embrace Christ, as in this heathenish country no effectual protection could be given them even in the worst of cases. They said they were ready to bear persecution; but on such declarations little stress is to be laid.

Mayilâḍi.

March 1st.—Began a singing school, with the children of Canaanûr, where I expect to be able to settle. What a hopeless task this is none of our brethren in Europe can conceive. All these little creatures sing a gruff bass, and for their life cannot command more than three notes in the scale.

Teaching singing.

7th May.—Ascension day. Preached in English and Tamil. Text, Luke xxiv—52. The Apostles having worshipped the ascended Saviour, returned with joy; rejoicing for His sake, for their own sakes, and for the sake of the church.

10th.—Lord's day. Preached twice on the words, "When the Comforter shall come, he shall guide you into all truth."

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13th.—Wednesday. Began to exhort the Tamil communicants.

Palamcotta.

17th.—Whitsunday. Preached in English on the Gospel of the day; the catechist preached to the Tamil congregation, after which we had the Communion with nineteen members.

19th.—The Brahmins had predicted a double eclipse of sun and moon on this day, and a great mortality to ensue from thence. Clouds prevented their astronomical prophecy from being put to the blush. But the rainy weather occasions great mortality. This rain about this time is very uncommon.

Use of solitude.

28th.—Resumed my Tamil studies with fresh application, in compliance with the good admonition of the Secretary of the Society. In general, I will observe that my stay at Mudalûr, where I am quite solitary, was at first very trying, but as I was obliged to look out for the company of our Saviour more earnestly, it proved a blessing in the event.

Superstitious fears.

June 3rd.—Heard from Abraham that the new people at Mandana Gôpâlapuram had been frightened by a dreamer, who saw their old god Gôpâlan retiring from the village into the woods with loud lamentations, because he received no more the usual sacrifices; and threatened to forsake the village entirely, and to retire into the hills, from whence he would send the demons to destroy all their cattle! Abraham comforted the alarmed people, told them all was a miserable lie, and directed them to put their trust in the only true God. They were consoled, and promised to build a church next month. The same catechist told me, that out of his own means, he bought a field for a church, in a neighbouring village where many neophytes are, called Swartz Iyerpuram, after the late Mr. Swartz.

8th.—Monday. Took leave of Abraham and his assistant, recommended each other in prayer to our merciful God. He returns to his family at Tanjore; at parting I saw the woman

shed some tears, the first I ever observed on Malabar cheeks, and I was glad they were wept by Christians. CHAP. IV.

9th.—Rode in the evening to Satyanagaram: spoke and prayed with a few people.

10th.—Went to great Taruvai to look out for a place to build upon. Nallatambi addressed the people there. This village lies four miles to the southward from Mudalûr in a central situation.

July 1st.—Spoke to a young heathen of salvation by Jesus. He seemed struck. One of the Christians drew near, which I was sorry for, for as there are many exceptionable characters among them, their appearance frequently effaces what impression may have been made. I exhorted the latter to commend the Gospel to the heathen by his walk. At parting, the heathen, in a most affectionate and pressing manner, insisted on climbing the tree to get some fresh palm-sap for me.

Conversations.

9th.—Mousa, a Mahometan weaver, from the neighbourhood of Palamcotta, came to desire baptism. I liked his honest, thoughtful face, and hoped for a true convert; but on further enquiry, he confessed that his aim was to get a trifling loan of money in his present distress. I advised him to desist from his intention, as his desire could not be gratified; but at the same time preached Christ crucified to him, the stumbling block of modern Jews, for such the Mahometans in fact are.

10th.—Was obliged to go to Taruvai to give a meeting to the heathen ground-owners, who objected to my purchase. After a whole day's quarrelling, they consented to give me a new purchase letter.

Oppression.

11th.—A man from Kadeysdile(?) came and complained of a glaring piece of persecution from a Brahmin in office. Though all was well attested, I was obliged to beg him, in the name of Christ, to bear it patiently and expect an ample reward in heaven; he consented, though with a heavy heart. Such cases are very frequent in India.

17th.—Exhorted the communicants at Maṇapâr, ten in number.

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18th.—After the Tamil Service, had the Holy Communion with these and Mr. G———'s family. Was happy to observe in all a strong expression of devout and humble sentiments; more so indeed than I had ever seen among Malabarians.

August 8th.—Early got an order to bring the Surveyor to my ground at Taruvai. Left Maṇapâr in the evening.

9th.—Lord's day. Went from necessity with the waiting Surveyor to Taruvai. Whilst the ground was measuring, I preached in the church to a full congregation. My field contains 13,680 square feet only.

11th.—In the course of the night was waked by a neighbour, who sang very loud, and in the disagreeable Indian style. I at last rose and desired him not to disturb the neighbourhood. He apologised and said his child was very ill, and he wished to lull it asleep. I soon after heard him pour out his heart in a very long and fervent prayer over the child, which died in the morning.

Signs of spiritual life.

13th.—Going late at night into the wood to enjoy the coolness of the air and the moonlight, I heard in a distant field a man praying very feelingly. When he perceived me, his voice died away, which is a proof that he prayed unto God, and not to shine before men. I hope there is a little spiritual life among these people, and more there would appear probably, were the Missionary more spiritually affected. I must confess I like them a great deal better since I have lived among them.

14th.—Two men from Puḷiankâḍu came and told me the heathen in a neighbouring village, had surprised them at prayer, beat them all, some of them almost to death, and had not even spared the women and children.

15th.—Set out for that place to enquire. At night reached Nazareth, where I found two entire families from Puḷiankâḍu, who had been beaten unmercifully. They excited my commiseration; they were quite agitated and distressed, especially the women, through fear. Spoke to the congregation on the words of St. Paul, "The Spirit helpeth our infirmities."

16th.—Lord's day. On enquiry I found that a Christian having spoken an unadvised word to a candidate from the heathen, this latter had called above one hundred men upon the little flock when at church (it consisted of about twenty souls), who had first cruelly beat them, then threatened to fire the church if they met again. From various reasons I did not think it proper to commence a prosecution; but with the utmost tenderness comforted our people from the joy of the holy Apostles of the Lord, who were called to suffer shame and scourgings before the Sanhedrim for the name of Christ. Though they were far from showing a similar heroic disposition, yet I was especially pleased with two Pallar families, whom I could not but regard as confessors who would one day shine in glory. I desired the ringleaders of that mob to come before me, that I might tell them the consequences, if again they committed a similar breach of the peace; but they had absconded. We prayed heartily for our persecutors.

Violence borne with.

August 23rd.—I shall continue here, as I scarcely know another situation in which I can be equally useful at present. I have still much to learn. For this purpose I built a little bungalow at Taruvai for my better accommodation; for my present habitation is too close, and therefore I suppose, I am less healthy than I should otherwise be.

Bungalow at Taruvai.

My progress in the Tamil language is such as enables me to discourse on religious subjects so as to be understood. Elegance, fluency and eloquence, I have not yet obtained. Moreover I find it very difficult to understand the natives, partly from their speaking incorrectly, uncouthly, provincially, and partly from the rapidity of their elocution.

It would be a great blessing to this country if the British and Foreign Bible Society would devote a sum (say 200 star pagodas) to purchase Tamil Bibles for the use of the Tinnevelly Mission. Tranquebar, I think, could supply them best. The Reverend Missionaries there do their utmost in this respect; but their utmost, though very thankworthy, is not

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enough. The word of God dispersed among these professors of Christianity would bring many children unto God. It would do more than all the catechists together. Small religious tracts of great excellency are also to be had at Tranquebar. My wish is to try at Taruvai, where I may do as I please, to raise a small flock of Christians, that have something of the "powers of the world to come" in their souls; I mean love, which endureth for ever.

Need of Bibles.

MUDALUR, *August* 23*rd*, 1807.

Ringeltaube's career after he left Tinnevelly.

Ringeltaube's connection with the Christian Knowledge Society's Mission in Tinnevelly subsisted for a year and a half after the date affixed to this journal, but no journals or letters of his during that period appear to have survived. On the termination of the connection, in consequence of instructions received by Kohlhoff from the Parent Committee of the Society, Ringeltaube retired altogether from Tinnevelly, and henceforth prosecuted his labours within the limits of the Travancore territory, residing at first in Mayilâḍi and subsequently in the fort of Oodagherry. When he withdrew from Tinnevelly, he made over to the representatives of the S. P. C. K., the little bungalow he had built at Taruvai, and also the piece of ground on which Canaanûr stood, which was in Tinnevelly, though near the boundaries of the Travancore country. He continued to labour in Nânjinâḍu, the southern division of Travancore, paying occasional visits to Palamcotta and other places to the eastward, till 1815, when he finally left India. The following extract from Hough's History of Christianity in India will be read with interest.

Takes up his abode in Travancore.

"With all his (Ringeltaube's) eccentricities, which led to conduct that sometimes seemed incompatible with his office, he was devoted to his work while in Travancore. We have given above a description of his humble dwelling, and he continued to live in the same simple manner while he occupied his post. Scarcely an article of his dress was of European

manufacture. He seldom had a coat to his back, except when furnished with one by a friend (especially Colonel Trotter), in his occasional visits to Palamcotta. Expending his stipend upon his poor people, his personal wants seem never to have entered into his thoughts. But simply and heartily as this singular man appeared to be given to the instruction of the poor people while he remained among them, in the year 1815, in the full tide of his useful labours, he suddenly left them—no one seemed to know why, only that something appeared to have come into his strange head of other more hopeful work somewhere to the eastward. While at Madras, whither he went to embark, he called on the Rev. Marmaduke Thompson, with whom he spent an evening, in a very extraordinary costume, for he had no coat even then, though about to undertake a voyage to sea; the only covering for his head was something like a straw hat of native manufacture; yet, wild as was his appearance, Mr. Thompson was greatly interested in his conversation and helped him on his way. Thus did poor Ringeltaube close, as he had commenced, his Missionary career under a cloud. No one ever new whither he went, nor was he heard of again. But he did not run his course in India quite in darkness. He was made the means of diffusing some light in South Travancore; and the Missionaries who followed him found several of his disciples walking in the path of life."—*History of Christianity in India,* Vol. II, p. 285.

Leaves India for the East.

Thus far Mr. Hough. It has been ascertained that after Ringeltaube left Madras, he was seen in Ceylon, and subsequently in Malacca, and it was reported that in endeavouring to penetrate into the interior of the Malayan peninsula he was murdered by the natives.* The statement in Fenger's History of the Tranquebar Mission that he was killed in a journey into the interior of Africa is inaccurate.

Close of Ringeltaube's career.

* His resolution to abandon his labours in India and visit the East originated in the impression produced in his mind by a letter received from a Dutch Minister in Borneo, with whom he had been acquainted, a religious movement which had [illegible] among th[illegible]

So highly was he esteemed by the natives among whom he laboured in India, notwithstanding his eccentricities, that many illiterate native Christians belonging to the scene of his labours in Travancore, and some of their heathen neighbours, were led by their veneration for his name and their love of the wonderful to persuade themselves that he had been taken up bodily into heaven!

CHAPTER V.

THE DARK PERIOD.

We now come to the darkest period in the history of the Tinnevelly Mission. Satyanâthan had returned to Tanjore, Ringeltaube had taken up his abode in Travancore. The Tinnevelly Mission had been left to the care of catechists from Tanjore, who received their salaries through Mr. Sawyer, but cannot be said to have been under his supervision. Copies of Bibles were almost unknown; few congregations possessed more than a single copy of the New Testament, and the English Prayer Book had not yet been introduced. The only bright spot I have discovered in the darkness of this period was a result of Dr. Claudius Buchanan's visit to Tanjore and Trichinopoly in 1806, which bore fruit nearly four years afterwards. He had ascertained from the Missionaries in Tanjore the almost entire lack of Bibles that prevailed in the Missions in the South, including Tinnevelly, and the result of his efforts to supply this want will appear in his own words; see his Christian Researches.

Condition of the Mission.

Dr. Claudius Buchanan.

"*Bibles* 1810."

"The friends of Christianity in India have had it in their power to afford some aid to the Christian Churches in Tanjore. On the first of January 1810, the Rev. Mr. Brown preached a sermon at Calcutta, in which he represented the petition of the Hindoos for Bibles. A plain statement of the facts was sufficient to open the hearts of the public. A subscription was immediately set on foot, and Lieutenant-General Howitt, Commander-in-chief, then Deputy Governor in Bengal, subscribed £250. The chief officers

Calcutta liberality.

of Government and the principal inhabitants raised the subscription in a few days to the sum of £1,000 sterling. Instructions were sent to Mr. Kohlhoff to buy up all the copies of the Tamil Scriptures, to distribute them at a small price among the Natives, and to order a new edition to be printed off without loss of time."

One cannot but feel astonished and delighted to find such an amount of Christian liberality in Calcutta at that time. The Rev. Mr. Brown referred to was the father of C. P. Brown, Esq., M.C.S., the great Telugu Scholar.

From 1810 to 1812 Tinnevelly, in common with many other districts in Southern India, suffered severely from a pestilential fever, engendered by peculiarly heavy floods at the end of 1810 and intensified by excessive unseasonable rain from February to April in 1811. The flood of 1810 made all the lagoons in the east and south overflow and rendered a large tract of country uninhabitable and uncultivable. A cut was made from four united lagoons to drain off the water into the sea, but the heavy rainfall in the spring of the following year choked it up again. The epidemic which set in raged with greatest severity in 1811 and again in 1812. It was called by some the "Coimbatore fever," by others the "Dindigal fever," from the names of the places where it was supposed to have originated. In Tinnevelly the name by which it has always been known amongst Natives was the Koḻḻai-kâychal, the devastating fever. The following particulars are taken from an account compiled by me from the Tinnevelly Records, which appears also in the Appendix to my general History of Tinnevelly.

Epidemic fever in the south.

There was a very severe flood in Tinnevelly on the 6th December 1810, "the like of which," Mr. Hepburn, the Collector, says, "has not occurred within the memory of man." The river bank was breached in many places, and most of the tanks and water channels were breached. Five hundred houses were carried away in the town of Alvar Tinnevelly.

In March 1811 the Collector reports that there had been another very heavy fall of rain for ten days in the end of February. This was a very unusual season for heavy rain and floods. He adds that this unusual rain has rendered the season unhealthy, particularly in the vicinity of the hills and along the sea coast, where the mortality amongst the Natives had been excessive. On the 6th of April the Collector reports that rain had set in again in March and was continuing till the date of his letter. There was almost continuous rain for nearly three months, in February, March and April. The pestilence also had greatly increased, and the mortality was frightful. In one village that of Selvamarudûr, in the Kaḷakâḍu Taluk (near Eḍeyenguḍi), visited by his assistant Mr. Hanbury, he found fifty houses entirely empty, and in every house in the village he found that some had died. In some other villages he found that a few of the inhabitants had fled and that all the rest were dead. A peon was sent to a village to make a demand for assessment and found the whole of the village officers and all the respectable inhabitants dead. In many places the grain rotted in the ground for want of hands to reap and gather it in.

Unseasonable rain.

Two causes for the fever had been suggested. One was that it arose from exhalations from the salt marshes near the sea, the smell arising from which was very dreadful. The other that it had travelled to Tinnevelly from Coimbatore, Dindigul and Madura, where it was said to have broken out first. The latter was the general opinion of the natives. They said every individual amongst the pilgrims who went to Pulney and other sacred places in that region died on his return to his village. This origin of the fever was confirmed, they thought, by the circumstance that the fever was particularly fatal in the vicinity of the mountains. A Medical Committee was convened to consider the condition of each of the districts affected by the pestilence. It assembled at Bhavâni, 8th May 1811. All that they could do was to prescribe the use of such pre-

Origin of the pestilence.

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ventives and such remedies as would naturally suggest themselves to medical men. They could not make the pestilential air wholesome, and the natives generally would be found too poor and too much attached to custom to avail themselves of most of the recommendations. The Committee recommended that the natives should build better houses, that the floors of their houses should be raised above the ground, that they should sleep on cots, with mattresses of twisted straw and coverlets, that they should clothe themselves more warmly, that they should use a sort of sandal for the feet, that they should not go out in the morning till the heavy fogs had been dispelled by the sun, and that they should eat better food. Amongst the remedies they recommended the only febrifuge was the bark of the Nim or Margosa. In Dindigul the number of the persons who fell victims to the pestilence in the course of nine months was not less than 34,000. Another authority estimates the number at one in thirteen of the population, but the calculation seems hardly reliable, seeing that in some places half the population were said to have died. In Madura the worst of the epidemic was before May in 1811. The epidemic, however, broke out again with great violence in 1812, and in the town of Ramnad, during the three months between December 1812 and February 1813, one in six were reported to have died.

Recommendations of the Committee.

Mortality.

During this time of special affliction and alarm the newly formed Christian congregations in Tinnevelly were left almost entirely to themselves, without the guidance, strength, and consolation they so urgently needed. There was at that time no European Missionary in the district. Some of the catechists died of the epidemic, some fled to Tanjore, and the rest took refuge in the larger villages like Mudalûr. Mr. Sawyer lived through the years of pestilence, but it does not appear that he was able to do anything to mitigate the calamity. Worst of all, the heathen natives were convinced, and they did what they could to convince the new Christians, that this dreadful pestilence had been sent as a punishment by those

gods and demons whose worship had been abandoned. The Christians being new converts, mostly unable to read, and knowing little, if anything, of the spiritual blessings of Christianity,—being also without leaders, a body without a head—fell into a panic, and the natural, but lamentable, result was that great numbers of them relapsed to the worship of their ancestral demons. The larger congregations, such as Mudalûr and Nazareth, remained steadfast, but most of the small congregations that had been formed in large heathen villages and the congregations along the southern coast, especially in what is called the Karaichuttu, fell away. The congregations connected with the Tinnevelly Mission in the southern parts of Travancore had relapsed before the pestilence set in, through want of superintendence. I find that in 1811 Vêdanâyagam one of four "country priests" ordained by Kohlhoff was sent to Palamcotta, but am sorry to say I have found no record of his work. It is uncertain, indeed, whether he ever arrived.

Panic and relapses to heathenism.

We have now to pass on through a period of five years, respecting which I have been unable to obtain any information, to 1816, the date of Bishop Middleton's visit. 1816, being the year in which Hough was appointed to Palamcotta as Chaplain, was a year of great importance to the future of Tinnevelly, but he arrived in Palamcotta, as will be seen, in November, whilst Bishop Middleton's too hurried visit took place in March. Bishop Middleton arrived in India on the 28th November 1814. Through his influence a Committee of the Society for Promoting Christian Knowledge was formed in Calcutta on the 22nd May, 1815, and in consequence of a recommendation from the Bishop of Calcutta to Archdeacon Mousley of Madras, a District Committee was formed in Madras on the 21st August in the same year. For two years their operations were confined to distributing the Society's publications.

Bishop Middleton.

The following account of Bishop Middleton's visit to Tinnevelly is from Le Bas' life of Middleton, Vol. 1, p. 226. The country priest therein referred to was Abraham. He was

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succeeded by Vêdanâyagam who returned for a short time and afterwards Abraham assumed charge again. "By the 22nd of March the Bishop had reached Palamcotta; for on that day is dated the letter to Archdeacon Watson, of which such ample use has been already made. Its interest, however, is not yet exhausted, as will abundantly appear by the following additional extracts:—"You will observe that I date from Palamcotta, the capital of Tinnevelly in the south of India. Cape Comorin, its southern extremity,—(or, rather the immense mountain which though twenty miles from the sea is the mariners' land-mark and is falsely called the Cape),—raises its lofty projecting head full in view from the window at which I am now writing, at the distance of only forty miles. In a few days I am to pass very near it, on my way to Travancore; and at Cochin, (whither, as the papers inform me, a ship has sailed from Bombay to convey the Bishop to that Presidency) I am once more to commit myself to the ocean.

Bishop Middleton's visit to Tinnevelly.

"I have on the course of my journey met with hardly anything more interesting than the scene of yesterday evening. I was encamped a few miles from this place, (for we are dwellers in tents, and frequently do not see anything better than a few native huts for many days together), when, after rising from dinner, I was informed that several persons were in waiting to pay their respects. I went out and received, as is usual at every stage, the compliments of the Darogah, a sort of chief constable of the hundred, with all his followers, who presented fruit, &c. When I had dismissed them, another party came up, for whom I was not so well prepared. It was a deputation of thirty or forty Brahmans, from the Tinnevelly Pagodas, who also came to pay their respects to the Bishop and represent that the Government allowed them so little out of the produce of their lands, that they and their religion were in danger of being starved; and they looked to me, very naturally to be sure, to interfere in their behalf! To understand this you must be told, that the Government are here a sort

Brahman deputation.

of lay-impropriators. They take the Pagoda estates into their own hands, and grant out of the proceeds what they think reasonable for the performance of the duty, and the expense of the ceremonies; and in this instance the Brahmins say it is not enough. The question is entirely out of my cognizance; but the Company's servants very generally assure me that the allowances of Government for such purposes are extremely liberal. But the delightful part is yet to come. I have with me a writer, David, who joined me at Tanjore, (the son of Satyanâthan, whose sermon you have at the Society,) and he informed me that the party who stood aloof were Christians who came from Palamcotta, to welcome me and to receive my blessing. I went forward to meet them. They were headed by their native priest and my man David. They were about thirty, and they formed the most remote congregation under Mr. Kohlhoff's care. The priest, a very interesting man, whose countenance, if I recollect rightly, resembles the head of St. Cyprian in Cave's lives (but the book is at Calcutta, 1,200 miles off,) and has almost the darkest complexion I have seen, addressed me on behalf of his people; and in reply I gave them a suitable exhortation, which David interpreted with great energy, and they received it with every mark of thankfulness. They then opened their Tamil Prayer-books, and sang a Psalm of thanksgiving to a tune, which I dare say is used at Hackney, quite correctly and in good tune and melody. The Brahmins witnessed the scene and both deputations quitted the camp together."

Christian deputation.

The biographer proceeds:—"It surely is not easy to imagine a more impressing or affecting spectacle than this *little flock* of Christian worshippers in a remote and idolatrous region, singing one of the songs of Zion in that strange land, in the presence of the first Protestant Bishop that had been ever seen here, while the priests of a corrupt superstition stood by and were looking on. It was a sight from which genius and piety combined might surely form an admirable and most interesting picture. The native Christians in the Tinnevelly

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district are very highly spoken of for their orderly conduct; they have several churches and villages under the care of native priests. Their churches are generally built of unburnt brick, and covered with palmyra leaves.

At Palamcotta the Bishop found a school of 41 children and a Mission Church, raised chiefly by the pious munificence of a Brahman lady, a convert of the venerable Swartz. Service was performed here every Sunday morning in Malabar, either by the native priest or the catechist. To the English families the duties of religious worship were performed by a Military officer, who reads to the families of the settlement the service in English followed by a sermon. The Bishop preached in Palamcotta in the house of the Collector and on the 27th, he reached the Aramboli pass, at the entrance to Travancore, where he received a deputation from the Native Christians, numbering 800 souls, who had been under the care of Mr. Ringeltaube, of the London Mission Society."

Palamcotta.

This seems the most appropriate place for inserting a reference to Mr. Sawyer (who died in 1816) contained in an early report of Dr. Pope, at that time Missionary at Sawyerpuram.

Madras Christian Intelligencer, Vol. II, p. 71.

Dr. Pope, writing in 1845, says:—"In connection with Sawyerpuram, I cannot omit the mention of the individual from whom it takes its name. Mr. Sawyer was, I believe, engaged in trade in Palamcotta, and acted occasionally as agent of the Society in paying catechists, and superintending schools. During a time of persecution, he purchased the land on which the small village called from him, Sawyerpuram, stands, in order to secure a refuge for the poor members of the congregations in these parts. Owing to some informality in the sale, I believe the Mission can establish no property in the land, but, by paying a small rent to Government, it has retained the occupation of it for nearly thirty years. This little village has

Mr. Sawyer.

Sawyerpuram.

been a rallying point for the scattered members of the Church, from that time until now, and doubtless, had it not been for Mr. Sawyer's kind benefaction, the light of the Gospel would have been extinguished here, during the long period when no European Missionaries visited the congregations. CHAP. V.

Often when I look round upon the numerous churches and other Mission buildings rising on every side in this district, and see the promise which is afforded of this village becoming the head of a permanent and successful Mission, I think of Mr. Sawyer, and wish that he could see the fruit of his disinterested endeavours to establish the Gospel. The bread which he cast upon the troubled waters, has been found after many days. The whole circumstance seems to me most forcibly to urge the exhortation. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this, or that, or whether they both shall be alike good." A more striking example of the benefit resulting from a seasonable act of pious benevolence could hardly be found. Mr. Sawyer will, I am persuaded, be had in lasting remembrance, as a benefactor of the venerable Society, and of the Church of Christ."

CHAPTER VI.

PERIOD OF MR. HOUGH'S LABOURS IN TINNEVELLY.

Mr. Hough's labours in Tinnevelly during the brief period of his chaplaincy, from November 1816 to March 1821, were so earnest, indefatigable, and useful that, after Jaenické, he may be considered the second father of the Tinnevelly Mission. It seems desirable, therefore, to place on record here those particulars respecting his life which are contained in the biographical sketch prefixed by his son to the last volume of his History of Christianity in India.

The Rev. James Hough, M.A., was one of that band of excellent men, at the head of which stands the name of Henry Martyn, who united to the official duties of a Chaplain a voluntary devotion to the duties of a Missionary. The extracts that follow are from Hough's History of Christianity in India. The first are from the Introduction to the same, written by his son. "On the 14th of August 1814, he was ordained by the Bishop of Carlisle to the Curacy of Grinsdale in Cumberland. His attention appears to have been first directed to the cause of Missions by hearing, a long time before his ordination, one of the anniversary sermons of the Church Missionary Society, and so ardent was the desire then kindled in his heart to devote himself to the work of the evangelization of the heathen, that, as he said, his "heart panted to proclaim the Gospel of redeeming love to the inhabitants of India." Soon after his entrance into the ministry, the way was unexpectedly opened for the accomplishment of his desire. In 1815, he met at Sealeby Castle, the late Rev. Charles Simeon, of Cambridge, through whom he received the offer of a chaplaincy in India. This event is recorded in two letters written at the time by that devoted man to the Rev. J. Thomason."

Particulars of Hough's career.

In July 1815, he wrote :—" Four pious ministers are just sent out to you in India, as I before told you; and I am in expectation of sending you immediately three more, besides a teacher for schoolmasters. The three I have all ready, and the last I hope to secure." In these three Mr. Hough is included. Again, in March 1816 :—" Within this year and a half I shall have sent you about a dozen : to Bengal, poor Mr. Crosthwaite; to Bombay, Mr. Carr; and, I hope, Mr. Robinson; to Madras, Messrs. Harper, Jackson, Malkin, Hough, Church, Traill; to Bencoolen, Mr. Winter; to St. Helena, Mr. Vernon."

In August 1816, Mr. and Mrs. Hough landed at Madras ...e they were welcomed by the Rev. Marmaduke Thompson, ...y other tried friends of Missionary work. Among these ...re Mr. and Mrs. Strachan, who hospitably entertained them till the following October, when Mr. Hough received his appointment as the first Military Chaplain to Palamcotta, in the Tinnevelly district, to which station he at once set out, and reached it, November 2. " Upon our arrival," he wrote, " we met with a hearty reception from the Commandant, *Lieutenant-Colonel Trotter*, who is a man of God, a Cornelius indeed, and gives every encouragement and support in his power to the native Christians in Tinnevelly." I may here add that Colonel Trotter died at Courtallam in 1819, and that his tomb is in Palamcotta in the grave-yard adjoining Clorinda's church.

Hough's arrival Palamcotta.

The following is Mr. Hough's own account of the state in which he found the Tinnevelly Mission on his arrival :

" Of the Christians in Tinnevelly we have little account at this period. A Mr. Sawyer, a person of respectability, residing at Palamcotta, had for some time afforded them protection and pecuniary assistance; and the Commandant of the district, Lieutenant-Colonel Charles Trotter, gave them every encouragement and support in his power. The death of Mr. Sawyer in 1816 deprived the Christians of the entire province of a kind friend. Pastor Abraham was then appointed to Tinnevelly, where he

State of the Tinnevelly Mission at that time.

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presided over the congregations with fidelity and acceptance for several years. But during the whole of this decade they do not appear to have had one visit from either of the Missionaries at Tanjore or Trichinopoly."

"In the autumn of 1816, the author was appointed Chaplain at Palamcotta where he found Pastor Abraham diligently employed, and the Christians living together in peace. They consisted of three thousand one hundred souls, scattered in no less than sixty-three places, their numbers in each town or village varying from two individuals to between four and five hundred. Some of these Christians were respectable inhabitants, such as farmers, and others of that class; but the majority were mechanics and Shanars, cultivators of the palm tree; there were but few of the lowest castes among them. The increase during the last three years of this decade amounted to four hundred and seventy-eight. The establishment was possessed of little property in the district, besides the chapel at Palamcotta, built, as mentioned above, by the Brahminy woman, together with a Mission House adjoining. The remaining places of worship were composed of mud walls thatched with the palmyra leaf. There were a few schools, which being without one regular teacher, were conducted by the catechists, who had little time to attend to them. There were very few books, either for the schools or the congregations. A Tamil Testament was preserved here and there in the chapel; but very rarely was such a treasure found in the possession of an individual. The scholars were taught to read out of such cadjan writings, or native compositions written on the palmyra leaf, as they were able to procure, the general subject of which was little calculated to improve their minds. While unacquainted with the native language, the author could do little for the improvement of this Mission; but no time was lost in establishing regular schools in the principal villages, providing the Liturgy, Scriptures, and other books for the schools and the community, and obtaining a second country priest."
—Hough, II, 250.

Congregations and schools.

"No sooner had Mr. Hough entered upon his duties as Chaplain than he began to devise plans for the temporal and spiritual benefit of the surrounding heathen, as well those connected in any way with the Company's service, as those who were at a distance from the station. The district in which he was now located had formerly been visited by the venerable Swartz, and he found there the remains of what had been commenced by that devoted servant of God. His attention was, in the first place, directed to the re-organisation of such schools as had been established in former years, but which, from want of proper oversight, had fallen into an inefficient state, and to the establishment of such others as the necessities of the case seemed to require. Feeling that it would be impossible to secure permanance for the work which he was now commencing, unless he could secure some land upon which suitable premises might be erected, and the whole vested in the hands of some Missionary body, he set himself to obtain, and after very great difficulties, raised by the prejudices of the natives, succeeded in purchasing a piece of land adjoining his own house and compound, upon which he at once built two school-houses,—one English and one Tamil. The house, land and schools afterwards became the property of the Church Missionary Society, and have to the present day continued to be the principal station of that Society's Tinnevelly Mission. Early in 1817, at the request of the Madras Committee of the Society for Promoting Christian Knowledge, under whose auspices the Mission work of Swartz had been prosecuted, he visited all the neighbouring villages of native Christians throughout Tinnevelly."

Plans for the improvement of the Mission.

Purchase of a site for the Mission.

It will be well now to let Mr. Hough speak for himself. Mr. Hough's statements are in the shape of communications made to the Madras Committee for the Society for Promoting Christian Knowledge from 1818 till his removal from Tinnevelly. They were printed in the first Report ever printed by that Committee, the Report for 1821.

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"It is with pleasure I take up my pen to reply to your Circular, dated 3rd April, of the present year; at the same time I sincerely lament that indisposition has prevented my attending to it before. That the information I have to communicate may be rendered as perspicuous as possible, I shall reply to your several queries in the order in which they occur.

Details of information.

1. The Missionary establishment of Tinnevelly is possessed of but little property in the district. There is a pretty good house in the fort of Palamcotta, well adapted for the residence of a Missionary; but it is now unoccupied: also a small chapel built some years ago (as I am informed) by a Brahminy woman for the benefit of the Mission, though she does not appear to have been a convert to Christianity.(?) This chapel is at present out of repair, though the native congregation still use it on Sundays, and the great festivals of the Church. I am told there are a few other buildings belonging to the Mission near Alvar Tinnevelly, a place about fifteen miles from this. Had my health permitted, I would have inspected them; but I hear they are of little value. No one here can inform me how they became the property of the Mission, or what they produce annually. I have therefore written to Mr. Kohlhoff, of Tanjore, for the necessary intelligence, but that gentleman's indisposition and numerous avocations have prevented his answering my letter. I have been unable to discover any other property in the district on which the establishment has any claim.

Mission property.

2. The major part of the expenses of this Mission are paid out of the interest of the fund left by the late Missionary Swartz. This proportion of the monthly expenditure amounts to about thirty-five star pagodas and consists of the catechist's salaries and the travelling charges of the native priest.

3. There is no Missionary attached to this establishment: the principal person is the native priest alluded to above, whose name is Abraham; he receives about seven star pagodas per mensem which is paid to him by the Society for Promoting Christian Knowledge.

4. The office of the native priest (besides the duties of the church where he resides) is, to visit at stated periods all the congregations in the district, at which visitations he preaches to the people and administers the sacraments of baptism and the Lord's Supper.

Native priest.

5. This establishment is composed of three thousand one hundred souls, of whom two thousand eight hundred and thirty are scattered up and down the district, and the remaining two hundred and seventy are in the neighbouring villages of Travancore. In Tinnevelly they are found in no less than sixty-three places; and their numbers in each town or village vary from two individuals to upwards of four hundred—of these Christians some are respectable inhabitants, such as farmers, and others of that class; but they appear to consist chiefly of mechanics, as of the toddy caste: I have not yet seen a Pariar amongst them, nd I believe there are very few.

Congregations.

6. The increase and decrease of the whole during the last four years have been as follows:—

1814.	Children baptised	46
	Heathen converts	11
	Roman Catholic do	4
	Mahomedan do	1
		62
	Deceased ...	58
		4
1815.	Children baptised	162
	Heathen converts	61
	Roman Catholic do	13
		236
	Deceased ...	22
		214

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1816.	Children baptised	106
	Heathen converts	69
	Roman Catholic do	5
		180
	Deceased ...	20
		160
1817.	Children baptised	98
	Heathen converts	25
	Roman Catholic do	13
		136
	Deceased ...	32
		104
	Total increase in four years ...	482

7. The schools are in a very indifferent state. As there are no schoolmasters on the establishment, they are entrusted to the care of the catechists, who, from some cause or other, are seldom found attentive to their charge. The system of education adopted does not appear to differ from the common country mode of teaching; very few of the schools possess a single book, they are consequently obliged to use such cadjan writings and stories as they can get; and I need not remark to the Committee of what sad materials, in a moral point of view, these are ordinarily composed.

Schools.

8. The scholars do not seem to be limited to any age either for entering, or quitting school; though they are seldom found to remain after having acquired knowledge sufficient for the purposes of life: when they do leave school, like the heathen, they usually follow the occupations of their fathers.

9. I would make free to call your attention to the appointment of a schoolmaster to every station where there may be a sufficient number of Christians to keep him employed. It has been noticed in the seventh article of this report that the

schools are confided to the care of the catechists: but this they seem to regard as a work of supererogation, and few, very few, have time or inclination to fulfil its important duties; consequently the schools are in a deplorable state, and hence the almost heathen darkness of the majority of the people; numbers scarcely know why they are Christians, and the first principles of their religion are novel sounds to their ears. No wonder, therefore, that their conduct should be calculated to disgust their heathen neighbours rather than fill them with admiration. They have no light in themselves, it is impossible then that they can "So shine before men that they may see their good works and glorify their father which is in heaven."

Schools taught by catechists.

10. To produce this effect, an effect that every liberal mind must devoutly wish, the most promising instruments that can be employed, are, I conceive, well regulated schools. It were easy and most gratifying to expatiate on this subject, but it will suffice with the Committee barely to have named it; for, sure I am, it will readily occur to every member that the best season for sowing in the mind the knowledge and principles of our sacred religion is, before it becomes hardened in vice, clouded by ignorance or torpid through long cherised habits of inactivity. We shall all confess without hesitation, that we owe our own moral elevation of character to the instruction we received, while the heart was yet supple to the fairest impressions, and the mind opened to the dictates of truth.

Necessity of od schools.

11. Connected with the foregoing remarks and suggestions for the improvement of the Committee's establishment in this province is, the providing of the different congregations and schools with suitable books in their own tongue, *i.e.*, Tamil. Of these, I perceive, you have several; and could you furnish me with some of the Testaments, Pilgrim's Progress, Heavenly Treasure, Hymns, and Catechisms, I think I could dispose of them to the delight of the poor people, and the satisfaction of the District Committee.

Books.

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12. In conclusion, I will venture to express a hope that this report will not disappoint the Committee's expectations; and should they think proper to adopt any measure I have made free to recommend, I trust they will do me the honour to command my service. While I have health, be assured, Sir, there is nothing will give me greater pleasure than to exert myself in the Society's cause, and cheerfully do I pledge myself to do my utmost to carry their benevolent designs into effect."

Offers his services.

On the receipt of the foregoing letter, the Committee lost no time in communicating the valuable information it contained to the Parent Society in London, and added their earnest entreaties that Pastors might be sent out to those native Christian flocks in Southern India. They also gave directions for an immediate supply of Tamil books for the Rev. Mr. Hough. This gentleman has since favoured them with many communications, extracts from which are inserted, with the proceedings of the District Committee arising out of them, as they tend to illustrate the state of the native Christians in the district of Tinnevelly.

"Having just returned from a visit to the Protestant churches in this district, I hasten to report their present condition. There is a church at every station, but with only two exceptions, they are built with unburnt brick, and covered with palmyra leaves. The ground on which these churches stand was given to the Mission by the Nabob's Government nearly twenty years ago, and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The Mission has received an important accession since the last report in another native priest, named Visuvâsanâthan. He seems to be a man of respectable abilities and genuine piety, and the discourse I heard him preach to his own congregation, would have done credit to a minister possessed of the advantage of a superior education to that which he has

received. He is stationed at a village called by the Christians Nazareth, about twenty miles to the south of this; and Abraham, the other country priest, is at Mothelloor (Mudalûr) a few miles further. If I may judge from appearances during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding countries, and I am persuaded they only require to be well supported and encouraged to prove of the most essential service to the congregations entrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighbouring villages in every direction. On catechizing such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and considering the space of time that they have been without a Missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity amongst themselves. The two villages named above consist entirely of Protestants. One of the priests led me to a part of the village where was seated under the shade of a cocoanut tree, a considerable company of women spinning cotton and singing Lutheran hymns to the motion of their wheels. After Service, a great part of the congregation showed no disposition to disperse, and seating themselves round the door, sang their hymns to a late hour. There were two old men among the group who were converted to the Christian faith by your Missionary Gericke about twenty years ago, and they sang to me several hymns he had taught them. What they sang or said was not so intelligible, indeed, as the language of younger men, but you will readily imagine them to have been among the most interesting of the company. I state these, perhaps, trifling particulars, to show that there appears to be something more than the bare name of Christianity here; and that the enemies of Missionary exertions are mistaken in asserting that there is not a genuine convert to Christianity

Visits the country congregations.

Reminiscences of Gericke.

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among the native Protestants. No, Sir, if the Society for Promoting Christian Knowledge had no other fruit of their cares, their exertions and their expenditures for "the Promoting of Christian Knowledge" in India to produce, they might point triumphantly to these two villages in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England as is conspicuous here; and some heathen in the neighbourhood of one of the villages told me candidly that it was a very quiet and good place. I spoke with the priests of the Tamil Liturgy that you propose sending hither and recommended them to adopt it in all the Churches in room of the German form of worship now in use; and they readily acceded to the proposition. I concluded this to be the wish of the Committee from their sending five and twenty copies of the work; but if I have misconceived their intention, I beg they will let me know in time to prevent any alterations being made. By the statement of baptisms, &c., during the last year the Committee will perceive that the Mission continues to spread:—

Introduction of the English Liturgy.

Children baptised	117
Converts from heathenism..............	52
	169
Deceased ...	15
Total increase for the year 1818	154
Marriages	34
Communicants	127

In communicating this report of the present state of the Society's Mission in this remote corner of the Indian Continent, I feel that I have not done justice to the subject; but am equally persuaded that it is not possible for me to convey the impression that the sight of so many native Christians congregated together must impart to every benevolent mind; and I could not help wishing, whilst among these interesting people, that the Committee were present to witness the scene. Yet, though it give but a plain statement of facts, I think I may venture to anticipate the wish of the Committee to per-

petuate to the latest age, and extend as widely as possible, the good work so well begun. And with this design I will presume to suggest one or two measures that might be adopted with good effect and at a small expense.

Supply of schools and books.

The first is, that every station, or at least the chief stations, should be provided with a good schoolmaster. The stipend of each would be but one-and-half Pagoda per mensem and for twenty, or even ten Pagodas a month, much good would be done. I do not enter into the advantages that must naturally arise from this plan, assured that the Committee are fully aware of them, and that they will do as much towards its adoption as the state of their funds will admit: at the same time I beg to offer my services in expending any sum they may be able to entrust to my care in the most beneficial manner. The next is, that a good supply of books should be sent for the use of the schools and all classes of the congregations. Those sent last year were of the best description, but they were inadequate to the demand, and there is not one left: very few besides the catechists have received a Testament. The Heavenly Treasure, Pilgrim's Progress, and hymn books were gone immediately, and repeated applications have been made for more. In addition to a further supply of these, I wish as many of the Catechisms also as you can send.

A Missionary should be sent.

The last is, that a Missionary should be sent to the spot as soon as one can be procured. While I have health it shall be my study to fulfil the duties of a Missionary as far as my professional engagements will admit; but it will be obvious to the Committee that such a number of Christians will furnish full employment to the undivided attention of the most zealous minister."

Committee's opinion

The Committee were of opinion that "this very interesting letter from Mr. Hough presented a most gratifying picture of the condition of several Christian communities founded by the Missionaries of the Society for Promoting Christian Knowledge, and that no doubt could

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exist of the duty to provide for the religious improvement of these people and for the education of their children. The measures proposed by Mr. Hough they thought judicious, and the expense attending them but trifling."

The Lord Bishop of Calcutta, to whom the foregoing report was communicated, assured the Committee, under date the 26th of October 1819, that he concurred with the Committee in their opinion, and conceived that, "the Society were under great obligations to the Rev. Mr. Hough for the attention which he paid to their concerns in Tinnevelly: the representation which Mr. Hough had furnished of the happy state of the native Christians in the district was very gratifying; "but still more valuable" observed his Lordship, "is the testimony of such an observer, as it holds out an incentive to Christian zeal by pointing to its actual and blessed fruits. Mr. Hough's suggestions for the improvement of the condition of the Christians, seem very deserving of attention, and in those which require only the monthly payment of a moderate sum I would venture to anticipate the Society's approbation."

Bishop of Calcutta's approval.

On consideration of the importance of affording education to the children of the Christian congregation in Tinnevelly, the Committee resolved that 40 Rupees a month should be placed at the disposal of the Rev. James Hough for school purposes, to commence from the 1st of May 1820. That gentleman has since favoured them with another report of which an extract is here subjoined:—

"I sit down with peculiar pleasure to our annual reports of the Society's Tinnevelly Mission, having been enabled during the current year to extend my visits to the native congregations, and every thing I see tending to increase the interest I felt on a partial acquaintance with the people. At the beginning of the year I performed a circuit to the southward, in which I assembled eight of the congregations for divine worship, and paid a passing visit to some others. I regretted that my time would not admit of my seeing the whole, as my

own immediate duties would not allow of my being absent more than a week. I have seen enough, however, to excite my anxiety to visit the remainder of the churches after the approaching monsoon, and purpose doing so, should I be kept at this station so long, and my health be sufficiently restored to undertake the journey.

Visits the congregation again.

Another object of my journey was to distribute myself the handsome supply of books you sent last year: but I found the demands for them so much more numerous than I was able to supply, that I thought it most prudent to give only to the catechists and some of the principal persons whom I knew; and leave the priests to deal out the remainder to such as they knew to be most in want, and who were likely to make the best use of them. It was not long before all were disposed of, and applications made for more.

A third subject which called for my attention was, the teaching of the priests and catechists the use of the Church Liturgy. I went through the morning service with most of them, and drew up a list of regulations, in Tamil, for their guidance in the use of the whole book.

Another plan I had in view was, the institution of schools at the most eligible stations: for though I had not then the sanction of the District Committee for doing so, yet the Madras Corresponding Committee of the Church Missionary Society had granted me permission to establish schools on their account throughout the district according to my discretion. Seven of the schools opened under the auspices of that Society were at stations occupied by the Society for Promoting Christian Knowledge; as soon, therefore, as I received intelligence of your Committee's liberal grant of forty

Transfer of schools.

Rupees per mensem for this object, I represented to the Madras Corresponding Committee of the Church Missionary Society the expediency of transferring these seven schools to your account, and am happy to say that they gave them up without the

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least hesitation. Two more schools have been opened since, and the present state of the whole is as follows :—

No.	NAME OF STATION.*	When established or transferred.	MASTERS.		No. of Scholars.	Annual expense of each School.
			Name.	Religion or Caste.		
		1820				RS.
1	Palamcottah ...	May 1st.	Maduranaigam ...	Protestant.	42	18
2	Nazareth, boys...	,,	Tavasiappen ...	,, ...	34	18
3	Nazareth, girls...	,,	Pagianadan ...	,, ...	10	6
4	Mothelloor, boys.	,,	Nyanapracasam.	,, ...	47	12
5	,, girls ...	,,	Nulla Tambi ...	,, ...	11	6
6	Golisairputnum..	,,	Jesuardeyarn ...	,, ...	38	9
7	Tarruvai	,,	Vullynaiagam Pilly	Heathen...	26	9
8	Putty	,,	Nyanapracasam.	Protestant.	25	6
9	Hooprumcottah..	June 1st.	Mutteruluppen...	Heathen...	50	18
				Total ...	283	102

It will be seen by this statement only thirty Rupees and a quarter of the forty granted are expended monthly, but there are several stations yet in want of schools, and which I should have opened before, but the persons proposed to take charge of them were not sufficiently qualified for the office. I hope, however, in January to find them better prepared, and, if so, shall appoint them immediately. In the meantime I shall have occasion for the overplus, as we are building two school-rooms, one at Mothelloor, and the other at Taruvai: and one or two others are wanted, so that, should there be any money spared after these two are finished, there will be full employment for it. If there be not quite enough left, I should like to know whether the Committee would allow a small additional sum for this purpose. It will be observed, also, that only two of the masters receive the allowance of one

* I leave the spelling unaltered.

School expenditure.

pagoda and a half, the sum at which I estimated the pay of each. But on visiting the different stations, I found that, at most places in the interior, they could live on much less; and the small number of scholars in some of the schools would not have justified so great an expense for their tuition; I therefore, proportioned the allowance of each master according to circumstances, and hope by this means to make the forty Rupees go further than was expected.

"The following statement shows that the Mission is still on the increase, though the number is not so great as that of last year:—

Children baptised	104
Converts from heathenism..............	34
Converts from Popery	4
	142
Deceased ...	92
Total increase for the year 1819 ...	50
Marriages	31
Communicants.............................	174

"The Committee will be concerned to notice the great mortality among the people last year which was occasioned by the cholera morbus; yet have we cause for gratitude to the Lord that the deaths were not more numerous; for by the prompt application of medicines, with which each priest was abundantly supplied by the Surgeon of the Zillah, nine patients out of ten were restored, and in some places the proportion was much greater."

Appearance of cholera.

Later communications from the Rev. Mr. Hough notify his being about to quit that station, having been appointed to another chaplaincy. The Committee expressed their sincere regret at the loss of his very valuable and zealous services, from which so much benefit has been derived; and their concern that no provision could, under existing circumstances, be made

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for transferring the charge of the institution to any of the Missionaries now in India."

In addition to the seven schools transferred by the Church Missionary Society, two more were opened shortly after, and the whole contained together nearly three hundred children.

The first girls' schools.

Two of these schools were for girls, which, after much persuasion, the Christians at Mudalûr and Nazareth permitted to be opened."

"In a visit to the churches in 1820, the distribution of books, the assembling of the congregations for public worship, and the establishment of schools, seemed to revive the poor people's spirits, and their heathen neighbours began to look upon them with more respect than when they supposed them to be left to themselves. One object of this journey was to teach the priests and catechists the use of the Tamil Liturgy, for which purpose they were assembled together, and the author went through it with them, each taking a copy of instructions which he had drawn up, in Tamil, for the use of the whole book. They seemed at once highly to appreciate the work, and it proved of great service to the churches."

Use of the Tamil Liturgy.

"In the following year the author* was removed by Government to a larger European station in the neighbourhood of Madras; and two or three extracts from his last report to the District Committee, dated Palamcotta, March 1st, 1821, will suffice to shew the continued progress of this Mission :—

The baptisms for the year 1820 were two hundred and sixty-seven. The communicants were increased to two hundred and forty-five. Five new schools had been opened, and the whole fifteen contained nearly four hundred children. Upwards of three hundred books had been distributed among the churches this year, but they were greatly in want of the whole Bible, of which only one copy had yet been sent for the priest. Several more copies were now applied for, as

* "The author" denotes Mr. Hough himself. The extracts are from his "Christianity in India," Vol. V.

many of the people were very intelligent, and desirous of studying the whole Scriptures."

After entering into various statistics which it is unnecessary to repeat, the report concludes with an earnest recommendation of the Mission to the Committee's special attention, adding, "I am thankful to learn that a Missionary is expected for this district; but think me not extravagant when I say that one is not enough to attend to the seven and twenty churches already established, much less to cherish the infant congregations rising up in several quarters. The fifteen schools also will employ a considerable portion of the time of any person, and leave him but little to devote to the adults. The country priest is most anxious for a Missionary, for he but too justly anticipates the repetition of molestations from the heathen, when there shall again be no gentlemen on the spot to whom he can look up for protection. I trust, however, that he will not be kept long in suspense, and that one, if not two, will soon arrive to dissipate his fears, and strengthen his hands to labour. For a native, he is a valuable man; but he cannot be expected to do more than preserve things *in statu quo* until supported by a European."

Need of a Missionary.

The following statement will shew the increase of the congregations during the last four years:—

Progress.	1817.	1818.	1819.	1820.	Total.
Christian Children baptised.	98	117	104	119	
Heathen baptised	25	52	34	122	
Converts from Popery	13	......	4	26	
	136	169	142	267=	714

"About this time, the Madras Government desired the Collector of Tinnevelly to ascertain what land the Christian Knowledge Society had registered in the district. The author was applied to for the information required, and it may be useful to put on record here the result of his investigations. He examined the deeds of sale of seventeen plots of ground, which

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were purchased between October 1791 and October 1810, by the Missionaries Jaenické, Ringeltaube, Kohlhoff, and Horst, and by the priest Satyanâthan; and one by Mr. Sawyer, the inhabitant of Palamcottah mentioned above, at a place which was named after him, Sawyerpuram. These grounds were accurately described in the deeds, which were regularly witnessed; but only two of them, Bethany and Kailâsapuram, purchased by Satyanâthan, were in the name of the Mission, without specifying what Mission. The rest were in the names of the parties by whom they were purchased; and none of them were registered, as they were bought before the regular establishment of the English court in the district.

Lands belonging to the Mission.

A few days after the date of this letter, the author quitted this interesting and promising scene of labour. The day before his departure, he received an application from a village a few miles off to baptise the whole of its inhabitants. As there was no time to comply with their request, the country priest, Wiswassanarden, (Visuvâsanâthan), was directed to go and examine and to give them what instruction they might require preparatory to their baptism. From this time to the end of the decade, no report of this Mission appears to have been sent home; and some years elapsed before the Society for the Propagation of the Gospel in Foreign Parts were able to send a missionary to this distant station."

"In this, and his after journeys, Mr. Hough placed Bibles and Prayer-Books in all the churches, and instructed the catechists in the use of the Book of Common Prayer, so as to qualify them for conducting the public worship of the congregation according to the ritual of our Church. In the account of one of these tours, the following notice appears:—Six catechists were next seated round me, each with his new liturgy, and went through the directions I have drawn up for their instruction in the use of the Book of Common Prayer."

Instruction of catechists.

"Only a brief sketch is given in these pages of the scenes which were witnessed wherever he went, visiting the villages

and preaching the Gospel. The people flocked to meet him when they heard of his approach, and gathered round to listen to his words. A passage of Scripture was read by a catechist, and then Mr. Hough expounded it, catechised the people upon it, united with them in prayer, and closed with the benediction. In his private journal, a record is preserved of the passage of Scripture read in each village, together with some of the questions put, and the answers given upon these occasions."

Mode of preaching.

"As the result of these extended labours, school after school was established in new localities, the number of enquirers after truth rapidly multiplied, and the wants of the people increased far beyond the supply which he was able to procure from the grants of the Christian Knowledge Society and his own resources. As therefore the Committee of the Christian Knowledge Society informed him, that it was not in their power to increase their grant, he was compelled to apply for assistance to the Corresponding Committee of the Church Missionary Society at Madras."

Application to the Church Missionary Society.

The following is Mr. Hough's own statement of his reasons for applying for help to the Church Missionary Society's Committee.

"Tinnevelly.—We have already recorded the revival of the Christian Knowledge Society's Mission in this district in 1816, and have seen that the Society's funds were not in a state to do more than provide for the immediate wants of their own Christian community. But the author's views were extended to the vast heathen population around him, and his own resources, together with the contributions of his friends, soon proving unequal to the increasing demands of the people, he was constrained to look elsewhere for assistance; and the Corresponding Committee of the Church Missionary Society at Madras entered immediately into his plans and encouraged him with the pecuniary aid required. When he first consulted the leading members of his congregation as to the mode

Reasons for his application.

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of proceeding most likely to prevail with the heathen, and the prospect of success in an attempt to educate their children, so little did they enter into the question that they endeavoured, though in a friendly manner, to dissuade him from the attempt, and left him for several months to pursue alone what they deemed a hopeless task.

At length the Collector, John Cotton, Esq., receiving an application for contributions to a school at Cochin, considered that if inclined to support such institutions, they ought to begin with those of their own chaplain. In consequence he requested to be informed what had been done, and contributed liberally towards the expenses incurred. His example was followed by his neighbours; and from this time they subscribed annually to the maintenance of the schools. This countenance also of the British authorities tended to conciliate the natives, some of whom, men of influence, had hitherto manifested considerable hostility, and the rapid increase of the schools led to the application to the Church Missionary Society mentioned above."

Local aid.

I quote here the following remarks of Pettitt, a C. M. S. Missionary in Tinnevelly, in his "History of the Church Mission Society's Tinnevelly Mission."

"The assistance thus rendered to the Mission already established in Tinnevelly was not the only work done there by Mr. Hough. He also laid the foundation of the Church Missionary Society's operations in that province. It is possible that some persons, unacquainted with the circumstances of the case, may regard with feelings of regret the introduction of this latter Society, though belonging to the same Church, into a province where the Christian Knowledge Society had already occupied ground. It must, however, be satisfactory to perceive that it arose from no feelings of hostility or even rivalry, but was the work of a real friend, who, as the event has proved, wisely anticipated nothing but advantage to the church of England from the introduction of another branch of its agency. Mr. Hough indeed strengthened to

Pettitt's explanations.

the utmost the former Mission before he resorted for aid to the latter; and the Church Missionary Society probably would never have entered upon its successful course of labour there, had the Society for Promoting Christian Knowledge been able to send Missionaries thither at Mr. Hough's request, and to furnish the necessary means for sustaining and extending the labours upon which he had entered."

"Within the same year of 1820 the number of schools which Mr. Hough had established in the district amounted to twelve, containing 479 children, besides which was a small Seminary for training youths to be catechists and schoolmasters, then twelve in number, to which Mr. Hough designed to add twelve others of the Shanar caste. There were also springing up in different places the rudiments of native Christian congregations; but, few as they were, he was unable to supply them with catechists. During the last nine months of his labours among the native people, upwards of 1,600 copies of the Scriptures and tracts had been circulated. He had laboured for four years in overcoming the opposition of the Brahmins, removing the fears of the common people, silencing the gainsaying of the European residents to his measures for diffusing Christian truth among the Hindus, and now he felt that his work was becoming too arduous and responsible for himself, especially as his health gave indications of the effects of an Indian climate. Nor indeed could he be certain, even if his health were good, of remaining at this station, and he, therefore, wrote to the Corresponding Committee of the Church Missionary Society in Madras, urging them to send him an European Missionary to assist him in strengthening and extending these labours."

Hough's work too much for one man.

At this juncture, the Rev. Charles Theophilus Ewald Rhenius, and the Rev. Bernard Schmid, Missionaries of the Church Missionary Society, were stationed in Madras, the former of whom had laboured there for six years. A misunderstanding on some points of practical importance in the Mission unhappily existed between them and the Corresponding Committee; and after some difficulty in arranging matters,

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it was agreed that Mr. Rhenius should proceed to Tinnevelly to assist Mr. Hough; and shortly afterward he was followed by Mr. Schmid also. Mr. Hough acknowledged the appointment of Mr. Rhenius in the following terms, indicating the depth of interest felt by him in the commencement of a Mission which he lived to see, or rather to hear, was bringing forth much fruit. "I have to thank the Committee (he writes) for their compliance with my request to send a Missionary hither. I praise God for the arrival of Mr. Rhenius, and doubly am I rejoiced at the prospect of Mr. Schmid soon joining him. Though they come, not as I hoped, to help me, but to succeed to my labours, yet leaving the Mission in their hands I can look forward to my approaching departure hence with much less regret than I otherwise should have felt. Apprehensions for the fate of the Mission I can have none; assured that it will be better taken care of than it has hitherto been. Yet, as the scene of my labours, the object of my anxiety, the subject of my prayers, and the source of my delight for four years past, I cannot entertain the thought of quitting it for ever without many a painful emotion. But duty calls me away, and sickness at length urges me to depart."

Rhenius sent to Tinnevelly.

"Mr. Rhenius arrived in Palamcotta on the 7th of July 1820; and his friend Mr. Schmid joined him on the 20th October." Pettitt, 14.

I here subjoin an extract from the Proceedings of the C. M. Society bearing on their reasons for appointing two of their Missionaries to follow up Mr. Hough's work. The Madras Corresponding Committee say:—"It is necessary to premise a brief notice of circumstances that have taken place in the present year, important to the welfare of some of the Missions in this part of India, and of a nature tending to retard the progress of the Society's plans in particular places, but conducive, eventually, it is hoped, to the permanent prosperity of the whole.

"The circumstances alluded to chiefly respect changes which have been made in the situation of some of the Society's

Missionaries. The infirm state of health of the Rev. Mr. Hough of Tinnevelly, having rendered it necessary to afford him the assistance of a Missionary to carry on the extensive and increasing concerns of the Tinnevelly Mission, it was resolved, after much consideration, to detach the Rev. Mr. Rhenius from the Madras Mission for that purpose. Mr. Rhenius accordingly proceeded to Tinnevelly in the month of June last. Shortly afterward the state of the Rev. Bernard Schmid's health pointed out the necessity of his quitting Madras; and with a view to its recovery, he went to reside for a short time at Cuddalore. During his stay there, the Committee received the painful intelligence of Mr. Hough being compelled, by a return of severe sickness, to quit Tinnevelly. Adverting to this circumstance, and the necessity of providing a colleague for Mr. Rhenius, Mr. Hough, in conjunction with Mr. Rhenius, urged so strongly Mr. Schmid's appointment to the same station, that the Committee, coupling with the attention due to Mr. Hough's suggestion, the consideration of the improbability of Mr. Schmid being able to remain attached to the Madras Mission, on account of his frequent attacks of illness there, resolved to nominate him also to the Tinnevelly Mission, and he removed thither, in pursuance of that designation, from Cuddalore, by sea, in the month of October."

Explanation by the Corresponding Committee.

Before leaving the account of Mr. Hough's labours, I add a few additional particulars of interest, more or less directly connected with the progress of the Mission of the Society for Promoting Christian Knowledge during that period.

On the 23rd April 1819, Visuvâsanâthan and Abraham, country priests, wrote that a dreadful new disease called cholera had made its appearance in Nazareth, Mudalûr, and other places. It had appeared also in Manapâr, whereupon the Christians there were said to have become so alarmed that they offered sacrifice to their ancient demons. They call the disease கொளேரூம் மார்பீஸ் or குளேப்பிறம மாபீஸ் (This wonderful spelling represents "cholera morbus"). It must have travelled south

First appearance of cholera.

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rapidly, for it was only two years previously, in 1817, that it first made its appearance in Jessore, in Bengal. It made its first appearance both in Palamcotta and in Trevandrum in January 1819.

"Mention has already been made of Mr. Hough's desire to provide a properly trained master for each school; and, in connection with this, it must here be added that, in consequence of the revival and extension of religious inquiry, applications for catechists were constantly made to him from distant villages. These cries for help were responded to as far as circumstances would allow; but, in order to provide a supply of efficient men for both of these important posts, he established the first "Seminaries" of the Church Missionary Society, in Tinnevelly, for educating schoolmasters and candidates for the priesthood. One of these was established at Palamcotta, in 1818, *and another at Nazareth in* 1819. These wise plans laid the foundation of those institutions which have since prepared so many native labourers, and have materially assisted, with God's blessing, in training that indigenous native pastorate, which is now one striking feature in the South Indian Church, in advance of all other Christian Missions. With reference to the expectations he formed of the usefulness of these Seminaries, there is the following entry in his Journal for 1820:—

Establishment of Seminaries.

"Held an interesting discourse with the elder seminarists this morning after prayers. How the heart glows with love for these boys, who, as we hope, will one day become the burning lights of this benighted land. Europeans can never do so much by their personal labours; for, with the exception of mental ability and energy, the climate and everything else is against them. We ought to be thankful for such a machine for evangelising India, and at once to set it in motion."

"But though thus abundant in labours, he found time also for other work. Feeling how great was the need of suitable books in Tamil for distribution amongst the natives, and for

use in the schools, he set himself diligently to the difficult task of translation. He translated into Tamil several little books and tracts, and composed others in the same language. He wrote also, in English and Tamil, a valuable tract explanatory of the second chapter of Daniel, which was greatly prized by the natives, and is mentioned in a letter from Rev. John Devasagayam; also a dialogue between a Protestant and a Roman Catholic; and a course of school lectures on Genesis from Sellon's Abridgement. During this period he also prepared the substance of another work which was not published until 1832. It is entitled, "The Missionary Vade Mecum; containing information and suggestions for the use of Missionaries, Missionary Candidates, and Committees." There breathes throughout it a spirit of deep piety, and it is so distinguished for sound judgment and practical wisdom, as to make it an invaluable guide and companion in Missionary work."

Preparation of books.

Missionary Vade Mecum.

"The time had now arrived when he was to be withdrawn from the scenes of such ardent and self-denying labour. In March 1821 he received his appointment as Garrison Chaplain to the larger European station of Poonamallee, a Military cantonment about fifteen miles from Madras. So deep and mutual were the feelings of attachment between himself and his charge at Palamcotta and its neighbourhood, that the separation could not take place without sincere and painful regrets. His description of the effect produced upon his own mind by this sorrowful occasion closes with these affecting words: "I must leave you to imagine the parting scene between us and the country priest, catechists, schoolmasters, seminarists, and others. For I cannot describe it. O may the Lord strengthen the hands of His servants who succeed to my post, water the seed they sow, and produce therefrom an abundant increase of souls to the Redeemer, and of glory to His own most holy name! For ever will I bless and praise Him for enabling me to make a small beginning; and my prayers shall never cease

Leaves Palamcotta.

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to ascend for a blessing on the work. To Him be the glory. Amen."

"To the very last he cherished the remembrance of the Mission at Tinnevelly with the tenderest and most prayerful solicitude, and thankfully marked its rapid progress. They who were present with him cannot forget the earnest petitions he offered up in its behalf only two days before his death.

Remembrance of the Mission.

There were also individual native priests and catechists well known to him, some of whom he had left there as boys in the schools which he was enabled to establish, and with some of whom he continued occasionally to correspond, as they wrote to ask for his fatherly counsel and guidance. The following letter, which was in answer to one written to its author by his family, conveying to him his last prayer for him, will serve to shew the grateful affection with which his name is cherished."

"It is from the Rev. John Devasagayam, formerly a pupil of Dr. John of Tranquebar, who was personally known to Mr. Hough. He was ordained deacon by Bishop Turner, and priest by Bishop Corrie in Trinity Church, built by the Rev. C. Rhenuis, in 1826, on the Church Missionary Society's premises, which were originally purchased by Mr. Hough, at Palamcotta. At the present time both the son and son-in-law of this excellent man are ordained, and are labouring with him in his ministerial work."

"*September* 6, 1849."

"RESPECTED AND DEAR MADAM,"

"I have just read your Christian affectionate letter. I feel myself inexpressibly happy to hear from the dear children of our ever-valued and now sainted Hough Ayyer. I gave your letter to my son-in-law to be translated into Tamil, to be read to the catechists, readers and schoolmasters. We know how

Letter from the Rev. John Devasagayam.

deeply the welfare of our nation in particular was at the heart of your dear father. He has surely met many souls in heaven, and will still meet those to whom his prayers and labours have been blessed.

We shall soon see them ourselves, and enjoy inexpressible happiness. I was employed at Tranquebar inspecting the Free Schools of our Society when your father landed there on his way to visit Tanjore and Trichinopoly. When I came to Tinnevelly in 1832, I found in several Churches a table in Tamil, prepared by your father for the catechists, to teach them how to use the Common Prayer-Book on Sundays and other days. I think I saw the first copy written by your father's own hand in Mudalûr Church.

I do not know if you are informed of the village called Houghayyerpuram. Out of gratitude to Mr. Hough, the Christians about thirty years ago gave his name to it. You will thus easily see how well his dear name is preserved by our people. It is the custom of this place. So we have villages called Tuckerpuram, Pohlayyerpuram, &c., &c. My elderly catechist, Moses, tells me that he knew Mr. Hough very well when he was twelve years old. Mr. Hough used to visit their congregation, preach, and administer holy ordinances to the people. Your late dear father prepared a number of books for the catechists and the native Christians, more especially the heathen youths instructed in English. One, a very interesting pamphlet, called "Prophecy of Daniel the Prophet." It is published in English and Tamil, and is very useful to those who study the same, and English. My boarding boys and girls in particular use this book. They are supported in my school by friends in England.

I feel myself very thankful that you have been so kind as to communicate to me the very interesting particulars of your dear father. I beg you to accept the cordial respect of Mrs. John and all my children and myself, and present the same to your dear brothers and sisters. Commending me, my family, and work, to your affectionate prayers.

I remain, respected Madam, your obedient servant,"

"JOHN DEVASAGAYAM."

It is not generally known that Hough, in 1821, whilst stationed at Poonamallee, attempted a fresh translation of the New Testament into Tamil. Rhenius, in 1823, commenced a

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similar work. Rhenius's reason for dissatisfaction with Fabricius's translation, then and for a long time before in use, was its supposed defects in idiom. Mr. Hough had been requested, before he left Palamcotta, by the Madras Committee of the Bible Society, to undertake this task, but what his reasons were for being dissatisfied with Fabricius and undertaking a fresh translation himself are now unknown.

Attempts a new translation of the New Testament.

"Before he left Palamcotta, he had received an application from the Bible Society to undertake a fresh translation of the New Testament into Tamil, and had just commenced it when his new appointment was received. As soon, therefore, as he was settled at Poonamallee, he entered upon this sacred task. In conjunction with this, he was also engaged in the arrangement of a Tamil Dictionary, which, he remarked, "is more interesting to my moonshee, than the translation of Scripture." The delight which he experienced in this branch of labour, as well as the indefatigable zeal with which he pursued it, is best expressed by himself: "The translation of the Scriptures is a work the pleasure of which, I could never have anticipated, as it leads me to examine every word, and even point, of the sacred text, and consult different authorities and criticisms on the sacred volume; and, in proportion to the research, am repaid for the labour. This, together with the Dictionary, employs me from 9 A. M. to 6 P. M., with the exception of the dinner hour." "This constant strain upon mind and body was more than any constitution, native or European, could long endure. His moonshee, after a few months of such application, was unable to proceed, and a second was appointed to share in his labour; and at last, in January 1822, frequent giddiness, and a severe liver-attack, told how sorely Mr. Hough's powers had been overtaxed. Thus, "to his power, yea, and beyond his power, he was willing of himself," to "spend and be spent" in his blessed Master's cause; until at length obliged to seek rest by returning for a time to Europe. He had now been at Poonamallee only nine months, and it is

Commences a Tamil Dictionary.

cause for great thankfulness to observe how much G(pleased to enable him to accomplish in so a space of time,—his garrison and h(duties, constant preaching, two schools, lish and Tamil, opened, a small native church erected, Tamil Dictionary in a forward state, and the translation of t. following portions of Scripture completed, viz., the whole (St. Luke's Gospel, six and a half chapters of the Acts, ar three and a half of the Epistle to the Romans. What a brig example of love, zeal, and self-denial, did God thus make H servant to those who should come after him; and how gra ously did He own and honour such labours undertaken : His sake!"

Effects of overwork.

The only report of a Tinnevelly agent of the S. P. C. belonging to this period I have found is one dated 23 September 1822, addressed by Visuvâsanâthan, the count priest, to Kohlhoff. It is chiefly a report of school work. I acknowledges the receipt of Rs. 230 for schoolmaste salaries for the first five months of the year. He had al transmitted school Returns. The care of the schools Hougl had established had been committed to him by Hough, together with twenty pagodas to carry things on, but no funds for miscellaneous expenses. He says that ten of the schools were without suitable school buildings. The schools were kept ir churches and pandals. The Tamil school ir Palamcotta was held in the lower part of th(house belonging to the Mission in which M Sawyer used to live. The upper story was used for tl English school kept by Mr. Hutchinson the Chaplain. Thi building was altogether in a bad condition and much neede epair. When Mr. Hough was leaving, he gave him twent agodas for the erection of schools, together with som almyra trees, and with this help, he was intending to buil chools in Nazareth and Mudalûr. If the Tanjore Missionaries ould be so kind as to send help, he would erect a school-roon ı every village where a school had been established. The otal number of boys that had learned in the Palamcott

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school from 1817, when it was established, to 1820, according to the report of the schoolmaster, was 72, of whom 26 were in the school when he wrote. Two had gone out as schoolmasters. In Nazareth the total number who had learned in school from 1819 to 1822 was 45, of whom 19 were learning at that time, in addition to 9 new children, 28 in all. In Mudalûr there had been 50 pupils in all; at that time 45. In Kulasêkharapaṭṭaṇam the num-r then in school was 25. In Ugramkôṭṭai 25. In Padmanâ-puram (or Paṭṭi) 21. In Taruvai 14. Edyengoody, school tablished in 1821; number of pupils then in school 26. In raikârentaṭṭu 21. In Pohlayyerpuram 18. He explains at the number of pupils in this village was larger before, t the people did not care for education and they were very or: in consequence of which they did not wish their children learn to read, but preferred that they should learn their ork. He then goes on to say that in all the Shanar villages is difficult to get the children to come to school from January ai) to June (Âni), whilst it is equally difficult to get the hildren of Paraiyars and Pallars to attend school during the ploughing season at the end of the year.

Particulars out schools.

He gives an account of the subjects taught in those schools. The Christian children, he says, are taught the Bible, prayers, hymns, and lyrics, and also the elementary catechism. Heathen and Muhammadan children are taught to read and write and to work sums and also the Tamil Minor Poets. "We do not compulsorily teach Christian doctrines to such children, but tell them they may read our religious books and learn our doctrines if they choose, and that they may remain in our chools all the same even if they do not choose." He does ot say whether any heathen or Muhammadan children cared to learn about Christianity after being virtually warned off after this fashion, nor if they did, what was the result.

Subjects taught n schools.

He then says he is much in want of New Testaments, Psalters, Hymn books, and other religious books, also slates and copy books.

The total number of children in the various schools when Visuvâsanâthan wrote this Report was 249. In 1820, two years before, as mentioned in Mr. Hough's last Report, the number was 283. The falling off appears to have been chiefly at Palamcotta, where the number in school had diminished from 42 to 26. It is noticeable also that the girls' schools established by Mr. Hough in Nazareth and Mudalûr, and in which there were 10 and 11 pupils respectively in 1820, had altogether disappeared.

Number of children.

The writer of the above Report uses the plural word "Tanjore Missionaries," in consequence of Kohlhoff having obtained a colleague from Europe in 1819. This was John George Philip Sperschneider who was born in Schwartzburg-Rudolstadt in 1794, studied at Leipzig and Jena, was ordained at Halle in 1818 for the Indian Missions of the Society for Promoting Christian Knowledge, arrived in Madras in November 1819, (together with Haubroe and Rosen), was appointed to Tanjore, where he laboured till 1826, when his connexion with the Society was dissolved, in consequence, Fenger says, of "his arbitrary expenditure of Mission funds." This means that he expended 3,000 pagodas (more than 10,000 rupees) without any one's sanction or consent on the erection of a Mission house at Tanjore, which was considered unnecessarily large and magnificent. He was removed to Vepery for a short time, and subsequently, on his connexion with the Society being dissolved, he went to Trevandrum, where he became Superintendent of the Râjâ's printing press.

The Missionary Sperschneider.

The correspondence which took place about this time respecting Rosen's removal from Trichinopoly to Cuddalore includes some references to the Tinnevelly Mission.

The following letter from Kohlhoff and Sperschneider to Dr. Rottler is dated 12th January 1825.

"We have to acknowledge the receipt of your letter of the 5th instant, enclosing a circular letter from the Rev. Mr. Haubroe at Cuddalore. To the proposal mentioned therein that the Rev. Mr. Rosen proceed immediately to Cuddalore

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in order to relieve Mr. Haubroe, we feel ourselves obliged to object for the following reasons: *viz.*,

1. As the Mission at Trichinopoly comprises not only a numerous congregation and two flourishing schools, but also a vestry, superintending a considerable fund, it has a far greater claim on the personal services of a Missionary than Cuddalore, where Missionary labours must be begun afresh rather than be carried on.

2. If Mr. Rosen be removed from Trichinopoly, the Society's Mission there must necessarily go to decay; as we cannot take care of it, being unable to pay the necessary attention to our own numerous congregations, in addition to those of Tinnevelly and Tranquebar.

3. Could a Missionary from any station be spared, the Tinnevelly Mission would have the first claim on his labours. The late Lord Bishop of Calcutta wrote to us, therefore, on the arrival of late lamented Br. Falcke, that it was his decided opinion Mr. Falcke should proceed, as soon as possible, to that station. This decision, however, of His Lordship (communicated by us to you) was, we regret to say, not carried into effect.

Should we be relieved from the charge of the Tinnevelly Mission, we would, if required, frequently visit Trichinopoly; provided the travelling expenses be defrayed from any fund except that of the Tanjore Mission. Notwithstanding, Trichinopoly should, if possible, by no means be left without a Missionary on the spot. Having thus stated our opinion, we leave it to the option of the Rev. Mr. Rosen to remain at Trichinopoly, or to leave it; not wishing to prescribe in any way to our Brother Missionaries."

Falcke, the Missionary referred to, was a promising Missionary whose career in India was very brief. Ernest Augustus George Falcke was born in Hanover, 29th November 1784, and ordained for the Missions of the Christian Knowledge Society by the Bishop of London in March 1821. He was detained for sometime in England by an accident, but at length arrived in

The Missionary Falcke.

Madras, 15th June 1822. He was appointed to Vepery, apparently because of the wish of the Madras Committee that a clergyman ordained in the Church of England should be stationed at head quarters, so that Tinnevelly did not receive the benefit designed for it (according to the statement of the Tanjore Missionaries) by Bishop Middleton. The Bishop's wish must have been expressed very shortly before his death, as Falcke arrived in Madras on the 15th June 1822 and Bishop Middleton died July 8th, 1822. Falcke died (of fever) on the 12th December 1824.

To be sent to Tinnevelly.

Wm. Taylor, in his "First Century of Protestant Missionaries at Madras," states that in 1825 he became personally acquainted with Rosen and heard his reasons for wishing to leave Trichinopoly and go to Cuddalore. He questions whether he could have been contented anywhere as a Missionary. This opinion throws light on some of the movements of Rosen after his arrival in Tinnevelly which otherwise would seem inexplicable.

CHAPTER VII.

FROM 1826, WHEN THE MISSIONS WERE TRANSFERRED FROM THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE TO THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, TO ROSEN'S ARRIVAL IN 1829.

The Madras District Committee.

"IN the year 1824, at a General Meeting of the Society for Promoting Christian Knowledge holden on the 1st March, the Board, having taken into consideration the present state of their East Indian Missions, and being desirous of adopting measures for providing more effectually than could be done by the Society, for the extension of Missionary objects in British India, referred it to the Standing Committee to consider the expediency of transferring the management and superintendence of the Missions to the *Incorporated Society for the Propagation of the Gospel in Foreign Parts.* The Standing Committee, after mature deliberation, acceded to the proposal; and the following are the principal reasons which they assigned for the adoption of this measure. The Society, notwithstanding the success of its Missions in South India, felt unable to extend its care, as was desired, to the whole of *Hindostan.* In the improved facilities at length afforded, by the erection of the See of Calcutta, for the extension of Missionary operations, it was considered advisable to be ready to improve the first opportunity of Promoting Christian Knowledge upon a larger scale. The Society for the Propagation of the Gospel had founded and endowed a Mission College at Calcutta, which was already in active operation. Missionary stations were selected; European Missionaries and native catechists and teachers were

Proposal to transfer the Missions to the S. P. G.

Reasons for that proposal.

engaged, others were under education in the college; translations of Scripture and various works in the Oriental languages were begun; and the Institution, even in this early stage, might, it was thought, fairly be considered the greatest Protestant establishment that had been formed f[illegible] the conversion of the East. For these reasons it was determined to place the South India Missions under the care of the *Incorporated Society*. And this Society expressing their readiness to undertake the important trust it was unanimously resolved, at a General Meeting of the Christian Knowledge Society holden on the 7th of June, "that the management and superintendence of the Society's Missions in *Southern India* be transferred to the *Society for the Propagation of the Gospel in Foreign Parts*."

Resolution to that effect.

"At the same time, the Board resolved to devote their undivided attention to the support of its diocesan and district Committees in the East; and through them to disperse the Scriptures, the liturgy and other religious books, among the inhabitants of every class, and to contribute to the maintenance of schools, both for the European and native population. It also undertook to continue the payment of the salaries of the present Missionaries during their lives, in consideration of their long and faithful services."

Objects to be aimed at by the S. P. C. K.

In 1825 Bishop Heber writes that the first District Committee of the Society for the Propagation of the Gospel was formed in Bombay on Whitsun-Monday. In this he says that Bombay had set an example to Calcutta, Madras and Ceylon. During the same year, as the Parent Society states in the Report of the following year, the Missions, carried on by the Society for Promoting Christian Knowledge, were transferred to the Society for the Propagation of the Gospel.

District Committee S. P. G. established.

The following is the Society's explanation in its Report for 1826. "In the course of the last year, the Society for Promoting Christian Knowledge, considering that the charge of foreign

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Missions was more immediately within the province of this Society; preferred a request that they would be pleased to undertake the superintendence and management of their establishments in Southern India. These Missions were originally formed by Christian the Fourth, King of Denmark, in the beginning of the last century; for many years they continued under the care of the Danish Government, but were afterwards consigned to the Society for Promoting Christian Knowledge. They have hitherto been supplied with ministers from the Protestant States of Germany, and among those ministers have been found men of the most distinguished piety and talents. In proof of their zealous exertions may be seen large bodies of native Christians extending from Madras to the most southern point of the Peninsula. This Society have readily undertaken the charge, and have placed the Missionaries in *immediate connection* with the Bishop's College. Measures have been adopted for the enlargement of the Missionary establishment, and the correspondence with the ecclesiastical authorities in Germany encourages the expectation that the spiritual wants of that part of India will soon be supplied." The arrangement mentioned above, that the South Indian Missionaries should be "placed in immediate connexion with Bishop's College," Calcutta, was one which could not be expected to work and which could not last. Nothing more was heard of it indeed from this time, and as soon as a District Committee was established in each Presidency, a much better arrangement became possible.

Explanation of reasons by S. P. G.

Arrangement made for the Missions.

First Meeting of Madras District Committee, S. P. G.

I quote the following from the Committee's unpublished Proceedings.

"A Meeting held at St. George's Church, Madras, on Monday, 15th May 1826, in pursuance of a public advertisement, for the purpose of forming a District Committee of the Society for the Propagation of the Gospel."

The Archdeacon of Madras, Archdeacon Vaughan, was in the chair. The Rev. Wm. Roy, afterwards Dr. Roy, was appointed Secretary. Amongst the members present were the Rev. T. Robinson, chaplain to the deceased Bishop Heber, afterwards Archdeacon of Madras, the Chief Justice, Sir Robert Comyn, the Rev. Dr. Rottler, the Rev. Mr. Haubroe, Mr. Gwatkin, the founder of a Vepery Seminary Prize, Mr. P. Cator, the founder of the Peter Cator Examination and prizes, Mr. J. F. Thomas, Mr. A. D. Campbell, the Rev. J. Ridsdale, the Rev. R. A. Denton, and other names well known for many years in Madras. The number of persons present was twenty-three in all.

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Persons present at the first Meeting.

Bishop Heber died shortly before, on the 3rd of April that very year, and the See was now vacant. Up to this year the affairs of the Missions had been managed by the Christian Knowledge Society's District Committee. It is a remarkable illustration of the way in which God, though He changes His instruments, changes not His work or purpose, that the very month after the Church in India, and especially in Madras, sustained what appeared to be almost a crushing loss in the death of Bishop Heber, it pleased God that one of the great Missionary Societies of the Church should commence its work in Madras. The friends of the Society in Madras did not wait even for the appointment of a successor to Bishop Heber, but took the first opportunity of organising themselves into a Committee.

...op Heber's ... did not ...e a discouragement.

From the first the District Committee S. P. G. undertook the payment of Rs. 40 per mensem for the support of the schools in Tinnevelly established by Mr. Hough, with Bishop Middleton's approval. This payment was made by the M. D. C. from May 1827.

"When the Society for the Propagation of the Gospel entered upon this important trust, it had three Missionaries connected with Bishop's College, Calcutta, besides the [illegible] pal, two professors, and a printer. In 1825, another

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was sent, who was followed by two more in 1827. A District Committee was formed in each Archdeaconry to superintend the Society's operations, and the wisdom of these measures soon appeared in the revival of the old Southern Missions, and the establishment of new Missions in other parts of India."—S. P. G. F. P. Reports 1825, 1826, 1827.

Revival of the Society's work.

It will give some idea of the activity of the Society to state that in eighteen years from this time it had—

Number of Missionaries eighteen years after.

In the Diocese of Calcutta, a Principal and three Professors at Bishop's College	4
Missionaries	8
At Madras, a Head Master and an Acting Superintendent at Vepery ...	2
Missionaries	23
Bombay—Missionaries........................	3
Ceylon—Missionaries	3
	43

These Missionaries occupied 32 stations.—S. P. G. F. P. Report 1844.

Though the transfer of the Christian Knowledge Society's Missions to the Society for the Propagation of the Gospel was resolved upon at home in 1824, it was not carried into effect in Calcutta and Bombay till 1825, and it was not till 1826 that it was carried into effect in Madras, when, as we have seen above, a District (not yet a Diocesan) Committee was formed.

Dates of transfer.

The following statement is from a "Brief Narrative of the Society for the Propagation of the Gospel, and especially of the Missions in Southern India," published by the Madras Diocesan Committee in 1851, on the occasion of the celebration of the Society's Third Jubilee.

"Upon the transfer of the Missions previously connected with the Christian Knowledge Society to the care and super-vision of the Society for the Propagation of the Gospel,

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he former Society did not cease to contribute to their support, nd to this day it continues to aid them by liberal grants in upport of Seminaries and schools. During the ten years following the transfer, some progress appears to have been made in the extension of Missionary operations, though only partial pro-ress, owing to the difficulty of obtaining well qualified abourers. The two tables following, one of the state of the Iissions in 1826 and another of 1836, will present at a glance he actual amount of progress considered only with reference o numbers.

Progress in the rst ten years.

STATIONS.	Missionaries.	E. Indian catechists.	Native catechists.	Schoolmasters and Mistresses.	Number of souls belonging to the congregation.	Number of children in schools.
1826.						
Vepery	2	0	5	9	231	94
Cuddalore	0	0	1	2	158	22
Tanjore	2	0	23	34	2,083	671
Transferred congregations ...	0	0	15	12	1,419	192
Tinnevelly	0	0	22	15	4,161	210
Trichinopoly	2	0	2	1	300	43
Total...	6	0	68	73	8,352	1,232

STATIONS.	Missionaries.	E. Indian catechists.	Native catechists.	Schoolmasters and Mistresses.	Number of souls belonging to the congregation.	Number of children in schools.
1836.						
Vepery and its vicinity ...	2	5	5	20	1,605	923
Cuddalore	1	1	1	10	311	473
Negapatam	1	0	1	2	273	97
Tanjore	6	2	33	52	4,263	1,011
Trichinopoly	1	0	9	13	835	455
Tinnevelly	2	0	26	13	4,352	269
Bangalore	0	0	1	1	104	3[illegible]
Total...	13	8	76	111	11,743	[illegible]

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"It cannot be disguised that the state of the Missions connected with the Society at this period was feeble and unsatisfactory, and as such it is lamented in the reports of the day. In Tinnevelly there had been no resident Missionary of the Society, though, through God's blessing and good-will towards this province, the work itself had not stood still, faithful men having been stationed there by the Church Missionary Society, which commenced its operations in Tinnevelly about 1821."

Tinnevelly Mission still feeble.

The first communication I find to the newly constituted Madras District Committee S. P. G., relating to the Tinnevelly Mission, is a letter from Messrs. Kohlhoff and Sperschneider of Tanjore, to the Rev. Wm. Roy, D.D., Secretary to that Committee, dated 5th September 1826, and acknowledging the receipt of a communication from that Committee, dated 29th August 1826. They say—

"The Tinnevelly Mission has been to this moment a most burdensome load to us, not only on account of the pecuniary aid which the Tanjore Mission is obliged to afford it, but especially on account of the want of assistance from native priests. For Tinnevelly, though favoured with the superintendence of a European Missionary, will always require three or at least two native priests. But until now we have been scarcely able to supply the native congregations within the Tanjore Mission with the necessary ministerial aid. Out of five native priests, one has been stationed hitherto in the Tinnevelly District, but recalled now to Tanjore on account of his old age. Among the four remaining native priests, one is likewise advanced in age, so that only three remain for actual service however, what are three or four native priests among seventy congregations amounting to more than 6,000 people? You speak only of two candidates for future ordination, but we would take the liberty of proposing three very fit subjects for is sacred office, and shall feel extremely obliged to you for itting this question to your Committee. Should we be to ordain them now, we should feel it our duty to

Want of native priests.

supply immediately Tinnevelly with two, Trichinopoly with one, and the Tanjore congregations with four native priests, so that none would remain for the important stations of Madura and Ramnad. We therefore request you to recommend to your Committee our proposal of being allowed to ordain at least three native priests as soon as possible."

I have found hardly any information about Tinnevelly during this period till Messrs. Rhenius and Schmid's communication in 1829. The only thing worth citing before this is a return of the schools in the Tinnevelly Mission for the half-year ending December 1828.

VILLAGES.	NAME OF SCHOOLMASTERS.	Salary.			Children in school.
		RS.	A.	P.	
Palamcotta	Dêvasahâyam	5	0	0	27
Padmanâbhapuram	Pichaimuttu	4	0	0	7
Nazareth	Swamiadiân	4	0	0	23
Sawyerpuram	Savarimuttu	5	0	0	10
Jerusalem	Pâkyanâtha Pillai	7	0	0	8
Mudalûr	Satyanâthan	4	0	0	30
Kulasêkharapaṭṭanam ...	Satyanâtha Pillai	5	0	0	14
Pohlaiyarpuram	Perinbanâyagam Pillai ...	6	0	0	10
Bethlehem	Satyanâthan	3	8	0	29
Edeyengudi-iruppu	Sebagnânam	4	0	0	40
Samaria	Vêdamâṇikam	5	0	0	13
Ugramkôṭṭai	David	5	4	0	20
Pârvatipuram	Michael	3	8	0	18
Pûvâṇi	Visuvâsam	...	...	...	7
Kîraikârantaṭṭu	Asîrvâtham	...	...	...	23
				Total ...	279

I notice in the items included in these returns some particulars which illustrate the very rudimental condition of education in the Tinnevelly Mission at that time. The number of schools was 15; average attendance in each 18; number of girls schools in all was 6. The number of heathen, Muhammadan and Romanist children in school was 96. De g this number from 279, the total number of children in school, we find that the number of Christian children in school altogether was only 183. As the number of professed

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Christians in Tinnevelly in 1826, that is two years previously, was 4,611, and as we have no reason to suppose that the number had seriously diminished, this gives us the proportion of only 4½ per cent. of the Christian population in school, which must be admitted to have been a day of very small things indeed. It is evident that the native Christians in Tinnevelly at that time, whatever their other good qualities may have been, had acquired very little idea of the value of education. The proportion of Christian children in school to the Christian population in the district of Mudalûr at present is 21 per cent.

Low condition of education.

In Nazareth and Mudalûr where Mr. Hough had established girls' schools, under separate teachers, not one girl was in school at the time this return was sent in. The six girls in school were thus located: two in Palamcotta, one in Pûvâṇi, one in Kîrakârantaṭṭu, and one in Padmanâbhapuram. Probably they were daughters of the Mission agents.

The Committee's Proceedings of April 1829 contain an account of the Tinnevelly S. P. G. Mission. This includes a communication from Messrs. Rhenius and Schmid, of the Church Missionary Society's Mission in Tinnevelly, in the shape of a report to the Secretary of the District Committee in Madras respecting the Missions of the S. P. G. in Tinnevelly, which had been placed by the Tanjore Missionaries under their supervision.

Messrs. Rhenius and Schmid.

Extract from the M. D. C.'s Proceedings of April 1829.

Tinnevelly Mission.

"The Christians of this Mission, of which the Christian Knowledge Society has regular reports for above forty years, have sometimes been erroneously designated "Tanjore Christians," merely because the old Mission establishment of Tinnevelly, like that of Tanjore, is supported from funds bequeathed for this purpose by the pious Swartz. Of these funds the Missionaries of Tanjore have had the appropriation, solely because the Society has no European Missionary resident in Tinnevelly.

In consequence of the inability of the Tanjore Missionaries to visit this distant Mission, they, or the Madras Committee S. P. C. K., for them, have always availed themselves of the assistance which a Chaplain or Missionary or other European was disposed to give in occasionally inspecting the Missionary establishments. The Rev. Mr. Hough in 1818 gave the Christian Knowledge Society an ample and interesting account of this Mission, which has been published in the single report of the Madras Committee of the Society for Promoting Christian Knowledge, and it was on the recommendation of this gentleman that the Christian Knowledge Society's Committee on 1st May 1820 established nine additional Native Christian Schools; one at Palamcotta, and the remainder in the Tinnevelly district. The monthly charge for these schools, two of which are attended by Native girls, was transferred in May 1827, and continues to be borne by this Committee.

Assistance of Chaplains or C. M. S. Missionaries obtained.

The Secretary in his friendly communications with the Rev. Mr. Haubroe considered it his duty to consult this able and pious Missionary in what way the spiritual interests of the Tinnevelly Mission could be best promoted, and the want of a European Missionary supplied; intending to submit the subject for the consideration of the General Committee. The Rev. Mr. Haubroe's opinion was that nothing better could be done in the present lamented want of Missionaries than to leave the Tinnevelly Mission as it is, under the nominal management of the Tanjore Mission, assisted as they are at present by the friendly counsels and supervision of the worthy Missionaries of the Church Missionary Society, whose establishment at Palamcotta may be dated from the time of the Rev. Mr. Hough's departure.

Haubroe's recommendation.

The Secretary thinks it necessary to make this statement because on expressing his satisfaction to Mr. Haubroe at the valuable assistance which the Tanjore Missionaries, the Committee, and the Society had in Messrs. Rhenius and Schmid; he was agreeably surprised to receive from the last mentioned

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gentleman an excellent report of this Society's Mission in Tinnevelly, dated 7th February 1829, of which the following is a copy:"

"The Reverend Missionaries of Tanjore having requested us to send you a report of their congregations in the Tinnevelly District, we have the pleasure to state, that from the returns already sent to Tanjore of which we believe they will send you a copy, you will see that there are at present 20 catechists' stations, with 69 villages in their charge, in which there are 1,024 familes containing 3,626 souls professing the Christian Religion.

Report of the S. P. G. Mission, by C. M. S. Missionaries.

Of those catechists, ten persons keep also schools in their respective places; because their few labours as catechists leave them sufficient time for schooling a few hours every day. There are also 5 separate schools with separate masters; so that the whole number of schools is 15, in which at the end of December last 262 children were instructed in the usual elements of learning and in the Holy Scriptures. The congregations and schools are more immediately superintended by the native country priest Adeikalam.

Since July last we have undertaken the general superintendence upon the request of the Tanjore Missionaries. It is our earnest endeavour to render the catechists and schoolmasters efficient and truly useful men; and therefore make them assemble here in Palamcotta every month, together with those of our establishment, when they deliver their reports, and receive such instructions with respect to the conduct of their congregations and schools as circumstances may require. They learn every month a chapter of one of the Epistles by heart which is heard at the monthly Meeting and expounded to them Some of them are also appointed to hold a short discourse before us, which is the next morning criticised and commented upon They themselves have already acknowledged the beneficial tendency of these monthly assemblies; and we doubt not that those under their charge partake of the benefit.

Meetings of catechists.

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We cannot help noticing the remarkable reformation of a native Christian in one of their villages, a proprietor of several small hamlets, who was for several years really a nuisance to the congregations, and caused great vexation and distress to many by his violent and ungodly conduct, notwithstanding the admonitions he received from time to time. A few months ago one of our assistant catechists died very happy in the faith, after an exemplary christian life of about six years since his conversion. His death, and the declarations he made previous to it, were instructive and edifying to many. Among others the beforementioned wicked man heard of it, and since then altered his course. When lately some of our Seminarists, at their half annual vacation, visited their houses, and came to that man's village, they observed the favourable change, expressed to him their joyful surprise, and asked him for the cause of it; to which he replied in nearly the following words, "Yes, I "was a very bad man as you say; but I heard of that "catechist's happy death. I then reasoned within myself, "that it was a great shame to me who am so old a Christian "to lead so bad a life; whereas that man who was compa-"ratively a young Christian lived so well and died so joyfully. "I therefore resolved to follow his example, and pray God "to be gracious to me." Instead of drinking, quarrelling and meddling with other men's affairs, he is now reading the Scriptures and other good books, attending to his own business and promoting the conversion of his neighbours. May he be steadfast in the good course! Next year we hope, if spared, to be able to report to you more particulars respecting these interesting congregations and schools.

Conversion of a nominal christian.

We take on this occasion the liberty of inclosing a petition from one of them in Nazareth, a village belonging to the Mission, in which there are about 500 native Christians. It contains a request for assistance to build a suitable church in the place. It will be gratifying to you to see that these men have raised among themselves so much as 350 Rupees for the purpose.

Petition from Nazareth to build a church.

CHAP. VII. They deserve encouragement. Any aid you may be able to afford towards their laudable object, we shall thankfully receive, and see that it be properly applied.

Wishing that every needful blessing of the Almighty may rest upon the labours of your Committee in the course of this year.

PALAMCOTTA, 7th *February* 1829. C. RHENIUS. B. SCHMID."

Translation

Of a petition from the Native Christians in Nazareth in Tinnevelly for assistance to build a Church.

Nazareth petition.

"We the poor Christians of Nazareth, near Vâḷaiyaḍi in the Tinnevelly District, most respectfully represent to the notice of all Christian ladies and gentlemen that, ever since we embraced the Christian faith, we have assembled in a thatched house which we erected for our place of worship. In process of time, the Lord has been pleased to increase our number to almost 500 men and women, including children. In consequence our present little chapel is not large enough, and many of us are obliged to sit outside to hear the word of God. We therefore desire to erect a large substantial place of worship which will cost about 1,500 Rupees. From our poverty we hope to collect from our congregation 350 Rupees, the rest we are constrained to look for from the assistance of others. We therefore most humbly solicit all Christian ladies and gentlemen generously to render us their assistance by their subscription for the glory of God and the benefit of many souls.

YESADIYAN MUKKANDEN,
VEDA MUTTU MUKKANDEN,
NGANAKANNU MUKKANDEN,
In the name of the whole congregation."

"Upon the request of the *country priest* Adeikalam, and the beforementioned congregation, I shall be happy to receive any sum which Christian benevolence may devote for the

building of the church in Nazareth and see that the amount be properly applied to the purpose. CHAP. VII.

PALAMCOTTA, 9th February 1829. C. RHENIUS, *Missionary.*"

"The foregoing, with the subscription paper for a church, having been circulated and laid before the Select Committee at their Monthly Meeting on 21st February last, it was

Resolved, that the Report of the Rev. Messrs. Rhenius and Schmid be acknowledged, with the thanks of the Committee for their kind assistance to the Society's Missionaries at Tanjore.

Resolved, that the petition of the inhabitants of Nazareth be referred to the Missionaries at Tanjore, with a request that they will again submit it to the Committee with a plan and estimate of the proposed church; on the approval of which the balance of the amount required for the erection of the building will, in all probability, be granted."

The Committee in communicating these Resolutions to the Rev. Messrs. Rhenius and Schmid, in a letter dated 25th February, assured these gentlemen that they were extremely gratified to receive the subscription paper of the inhabitants of Nazareth towards building a new church, affording a proof both in word and deed of their piety and zeal.

Resolutions of Committee.

The Committee also stated that although it was probable they would be able to procure the whole of the balance required to build the church at Nazareth, yet they would be glad to accept any local assistance, which, by sparing the building fund in this instance, would enable the Committee to apply its assistance to other congregations in Tinnevelly.

In conclusion, the Committee expressed their readiness to avail themselves of the assistance which Messrs. Rhenius and Schmid might be able to give in furtherance of building the church at Nazareth, but requested that all their communications might pass through the Missionaries at Tanjore, at whose request, and in whose behalf, Messrs. Rhenius and Schmid had kindly consented to give

Communications to pass through

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the Tanjore Missionaries.

their friendly aid; this Committee not thinking it correct to have a direct and continued communication with the Missionaries of another Society without the permission of that Society or its corresponding Committee at Madras.

A copy of this correspondence was immediately forwarded to the Rev. Messrs. Kohlhoff and Haubroe, and they were requested in a letter, dated 25th February, to give as early attention as they conveniently could to the several points embraced in those communications.

I here quote a notice of Rhenius and estimate of his labours contained in my Lectures on the Tinnevelly Mission, 1857.

"In 1820 Rhenius, one of the ablest, most clear-sighted and practical, and most zealous Missionaries that India has ever seen, was sent by the Church Missionary Society to carry on the new Mission which Hough had recently founded, and ere long his energetic labours produced abundant fruit. The old Mission also was placed under his general superintendence, but the new Mission far out-stripped the old; and at the close of Rhenius's connection with the Church Missionary Society, after sixteen years of labour, the number of souls rescued by him from heathenism (or by the various agencies set on foot by him) and enrolled under his pastoral care, amounted to more than ten thousand.

Though Rhenius was by birth and education a Lutheran, the views of church government and worship which he adopted were, in general, those of the English Dissenters; in consequence of which, some years before his death, his connection with the Church Missionary Society was dissolved, and it became necessary to re-organize the Mission he founded in some important particulars. Notwithstanding this, [redacted] working, appears to have been as a whole superior to that of the older Missionaries; and the Tinnevelly Missions are, in a great measure, indebted to him for the progressive element apparent in their history. He was, so far as I am aware, the first Missionary connected with the Church of England Missions in India

Characteristics of Rhenius's work.

by whom caste was in any degree practically repressed, female education systematically promoted, or societies established amongst Native Christians for religious and charitable purposes. It is also remarkable that the practice of assembling the people of every Christian village morning and evening for united prayer in church—a practice which universally prevails in the Missionary congregations of the Church of England in Tinnevelly, and which gradually extended itself to other localities—appears to have been first introduced by Rhenius."

Mr. Rosen's appointment to the Tinnevelly Mission.

Extract from Proceedings of the Madras District Committee, 23rd July, 1829.

"The General Committee having taken into consideration the extent of this Society's Tinnevelly Mission, consisting of 69 villages inhabited by 1,024 families in which are 3,626 souls; reflecting also that these numerous congregations scattered over a space of forty-five miles are under the spiritual direction of only one native priest, without even the occasional visit of a European Missionary, that the want of such superintendence has been repeatedly stated to the Madras Committees, not with any reflection on the native priests who have officiated in the district with acknowledged piety and zeal, but because the numerous duties of the Mission demand the activity, the mental energy, and the superior influence which a European Minister possesses.

A European Missionary necessary.

Resolve, that it is essential to the existence of this Society's Tinnevelly Mission that a European Missionary be appointed to preside over its spiritual concerns.

The General Committee having examined the returns of the Cuddalore Mission, consisting of 160 souls, are also of opinion that the greater part of those persons, from their connection with Europeans, might easily be included under the ministry of the Chaplain of the station;—that a native priest or even a good catechist under the direction of the same minister might be sufficient for the instruction of the remainder of the

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native Christians; and that thus the services of a European Missionary in the present dearth of ministers might be spared from Cuddalore in favour of a more extensive field of Missionary labour.

Cuddalore not so important.

It is therefore unanimously resolved that an extract from this day's Proceedings be submitted to the Venerable the Archdeacon of Madras, with a recommendation from the Committee that the Rev. D. Rosen be appointed Missionary at Palamcotta—and in the event of the Archdeacon confirming the appointment, that he be requested to communicate the same to the Rev. D. Rosen, and that the Select Committee make immediate arrangements for Mr. Rosen's journey, which should be commenced early in September."

Mr. Rosen to be appointed.

It was in consequence of the vacancy of the See of Calcutta, through the death of Bishop James, that the Archdeacon was requested to confirm and sanction the above recommendation of the Committee. The Venerable Archdeacon Robinson, in a letter dated 17th August 1829, acknowledged the General Committee's letter and stated that the reasons assigned for the nomination of Mr. Rosen to Tinnevelly were so urgent that, anticipating the approval of the Bishop, he could not hesitate to carry the proposed measure into effect, and would accordingly lose no time in communicating it to Mr. Rosen, that he might commence his journey without delay.

Appointed confirmed by the Archdeacon.

The Select Committee having learned from two letters, dated 31st August and 16th October and addressed by Mr. Rosen, to the Venerable the Archdeacon, that he (Mr. Rosen) had proceeded to take charge of his new Mission, communicated to him all the information in their power respecting the Tinnevelly congregations, addressing him in a letter (of 23rd October) as follows:—

"I have the pleasure to send you accompanying a copy of the Rev. Mr. Rhenius' report of this Society's Mission in Tinnevelly, and copies of the last Returns of the Mission and Account Current of its funds. You will also receive herewith a copy

of the Committee's proceedings relative to the erection of a new church at Nazareth, twenty-three miles in an easterly direction from Palamcotta; and on the subject of this building the Committee will be happy to receive information from you when you propose to commence the work and in what manner to superintend it.

Committee's communication to Rosen.

The Committee are prepared to recommend to the Parent Societies in London the complete restoration of the Mission of which you are now placed in charge, and they have no doubt that the Society for Promoting Christian Knowledge which has assisted the Mission during half a century will, with its wonted liberality, contribute towards the rebuilding of the decayed churches and school-rooms, and that the Society for the Propagation of the Gospel will afford every attention to the suggestions that may be made in favour of stationing at least two native priests in the Tinnevelly Mission, provided a sufficient number of persons qualified for ordination by the Bishop shall be presented from Tanjore. With this view the Committee request you will lay before them in the fullest manner the present state of the Tinnevelly Mission with such recommendations for its amelioration as you, from your experience as a Missionary, shall judge most requisite after a personal investigation."

Their recommendations to the Parent Societies.

Mr. Rosen was also informed that the Select Committee at their monthly Meeting in October had resolved; that an extract from the Proceedings of 17th October be forwarded to him with the plan and estimate of the church at Nazareth, and that he be requested to superintend the erection of the building; also, that he be authorised to rent a house at Palamcotta, until some arrangement is made either for repairing the present Mission residence or for providing another dwelling.

Arrangements made by the Committee.

Outline of the career of Rosen and Haubroe.

The Rev. Lawrence Peter Haubroe, and the Rev. David Rosen came out to India together. Haubroe never visited

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Tinnevelly, but during the brief period of his labours in Tanjore, he was regarded as one of the heads of the Tinnevelly Mission. I therefore record here the following particulars of his life. He was a Dane, born at Copenhagen in 1791, studied there, and was ordained, together with Rosen, in 1818, for the Christian Knowledge Society's Indian Mission, by the Bishop of Zealand, by whom also they were strongly recommended to the Society. He arrived at Madras in February 1819 [another account says they arrived in June that year], and laboured at Vepery till 1827. He was then appointed to Tanjore, where he died in 1830. It was at one time proposed, whilst he was in Vepery, that he should proceed to Tinnevelly and take charge of the Missions there, but this proposition fell through.

Haubroe.

The Rev. David Rosen was also a Dane, born at Ebeltoft in Denmark in 1791. He studied at Copenhagen and was ordained, as mentioned above, in 1818, with Haubroe by the Bishop of Zealand for the Missions of the Christian Knowledge Society. He arrived with Haubroe at Madras in February 1819, and laboured in Trichinopoly from January 1820 till 1824. Trichinopoly did not agree with his health, and he was transferred to Cuddalore, where he laboured till the close of 1829, when he was appointed to the Tinnevelly Mission. He left Tinnevelly in 1830, and was at the head of the Danish colonisation experiment on the Nicobar Islands from 1831 to 1834. On the failure of that experiment and the death of all connected with it except Rosen himself, he returned to Tranquebar, and was again appointed to the Tinnevelly Mission in 1835. He finally left Tinnevelly in 1838, and died in Denmark in 1862.

Rosen.

When Rosen arrived in Tinnevelly at the close of 1829, twenty-six years had elapsed since the first, last, and only visit paid to the Tinnevelly Missions by Kohlhoff, who was all the while nominally their superintendent and head. Kohlhoff was undoubtedly a devout man, of irreproachable purity of character, and sincerely desirous of the welfare of the Tinnevelly Missions, but he had generally on his shoulders the care of all the

Infrequency of visits of Tanjore Missionaries.

churches south of Cuddalore, he had generally to bear that care alone, locomotion was very difficult in those days, and he was consequently obliged to content himself with providing Tinnevelly with grants of money and a succession of "country priests." It seems to me, however, probable that he was also in some degree under the influence of an idea very common in those times, and not entirely unknown in our own, that a Missionary's most imperative duty was to stay at home and keep up the services, and school work of his head station. During all that period no other Tanjore or Trichinopoly Missionary ever visited Tinnevelly. The Mission might have ceased to exist, had it not been for the help it received, first from Hough, the Government Chaplain at Palamcotta, and, after he left, from the Missionaries of the Church Missionary Society. I quote the following from Pettitt's "Tinnevelly Mission:"

"At the close of this year (1829) the Society for the Propagation of the Gospel sent, for the first time, an European Missionary to take charge of the Mission in Tinnevelly which had now been transferred to their care by the Christian Knowledge Society. After Mr. Hough's departure, that Mission had been superintended by the Missionaries Rhenius and Schmid, and latterly its catechists had been accustomed to assemble, with the catechists of the Church Missionary Society, at their usual Meetings for advice and Christian instruction. On resigning his voluntary charge of the Mission to the Rev. D. Rosen, the Missionary sent by the Propagation Society, Mr. Rhenius received the following acknowledgment of his kind services from the Rev. L. P. Haubroe, one of the S. P. G. Missionaries in Tanjore. 'What you have done for our poor Tinnevelly Christians will be remembered by Mr. Kohlhoff and me; and though we, as other mortals, should forget, you know there is One who rewardeth in secret. May His blessing be ever with you and your labours.'"

Pettitt's account of the transfer of the Mission to Rosen.

CHAPTER VIII.

ROSEN IN TINNEVELLY IN 1829 AND 1830.

ROSEN arrived in Palamcotta to take charge of the Tinnevelly Mission on the 6th November 1829, and left Tinnevelly in September 1830, so that his first period of labour comprised less than a year.

The following is his Report to the M. D. C. up to the 31st December 1829.

"November 3rd.—After a tedious voyage of 19 days got sight of Tuticorin.

4th.—Landed in a boat belonging to the Dhony; the trip to the shore was about five miles. I was shown to the house of Mr. Rosemaly Kock, Superintendent of Police, who had the kindness to entertain me this and the following day. Tuticorin is situated in a most dry and barren district—very few trees—no gardens—brackish water, even when brought from a distance. Roman Catholic Christians abound in this place. One large Roman Catholic Church in the town and no less than five or six smaller in the town and outside.

Rosen's arrival in Tinnevelly.

Few Protestants—an old clergyman performs service in the Dutch language. The church plain, but rather large. It is also made use of by our Native congregation. The catechist was absent when I arrived, he was gone to Palamcotta to deliver his monthly report. There is no Protestant school at Tuticorin.

Tuticorin.

5th.—Got my things landed. Took palankeen in the evening for Palamcotta.

6th, 7th.—Arrived at the residence of the Rev. Mr. Rhenius of the Church Mission Society, waited upon G. Drury, Esq., Collector, expressed my thanks to him for the trouble he kindly had taken to procure a house for me, which however

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on account of its distance from my church I was under the necessity of declining for the present.

In the evening Mr. Rhenius took me to the fort and showed me the church and Mission premises. The church can contain about eighty persons, if crowded more. The churchyard is surrounded with a new and strong wall built by Government. Gentlemen and other Christians of the stations are interred here. In one part Native Protestants are interred. The Native Christians of our congregation in the fort are all living in small huts near the church. The ground upon which these are built belongs to the Mission I am told. This spot however must be a very irregular one for a few heathen houses are interspersed with those of the Christians, built upon ground of their own.

Palamcotta.

The house which had been called the Mission-house is situated somewhat in the rear of these huts with other native huts behind. Being chiefly built of unburnt bricks, it is hastening to ruin, (sometime afterwards I ordered one part of it to be pulled down as it threatened immediate ruin.) The school-house is situated on one side of the huts. It is a pretty good building, not substantial, but roomy, can hold about sixty children, its situation also is tolerably convenient, facing a small street.

The best part of the Mission property in this place appears to me to be a garden situated in the rear of the churchyard. It is watered by a good well and let out to some native gardeners for a small rent. A Mission-house could be built here, but as the place on all sides (the churchyard excepted) is surrounded by native huts with a Roman Catholic church very near to it, I conceive it would be a very close and unpleasant place for a European to live in.

Mission property.

8th.—Sunday. I attended Divine Service in Tamil at the church belonging to the head establishment of the Church Mission Society. There were about fifty grown persons present.

9th.—Took possession of a house in the fort hired for me by the Rev. Mr. Rhenius.

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15th.—Sunday. Read for the first time Divine Service in my own church. My text was from Psalms 119, 105. The subject, the excellency of the Word of God, the benefits thereby bestowed upon mankind, and the duties imposed upon us with regard to the same. I had almost forty hearers. In the evening about twenty-five. They appeared all very attentive.

19th.—I received Rupees 966-6-10 from the Rev. Mr. Rhenius, being the cash in his hands belonging to this Mission.

The native priest Adaikalam arrived from the country. I had this day and the subsequent days various conversations with him relating to the affairs of our Mission.

24th.—All the catechists and schoolmasters from the country came in to-day to deliver reports from their respective stations and to receive their pay. I believe the Rev. Mr. Rhenius has introduced this custom, which although a little troublesome to the catechists, is certainly useful. But when there is a Missionary in the District who now and then can visit the various stations and examine everything with his own eyes, their meeting *every month* appears not indispensably necessary. (?)

Catechists.

A few of the catechists are Tanjore people and have consequently received a kind of education, but the far greater part consists of natives of this district, who, with exception of their understanding to read and write, appear in mental qualities very little superior to those they are to instruct. A regular Seminary for the formation of future catechists appears therefore not only to be a desirable object but indispensably necessary.

4th.—Some inhabitants from Uvary the southernmost extremity of our Mission paid me a visit to-day. These with a considerable number more belonged formerly to our congregation, but have sometime ago fallen back to heathenism. They come now to express their wish to be united with the church. I asked them what had induced them to leave Christ and fall back to the idols, whether they had derived any spiritual or bodily comforts from doing so? They answered they had none, but there having for a long time not been any regular superintendence over them, they had listened to the suggestions

Relapsed people wishing to return.

of some idolaters and backslided and returned to the dark work of their forefathers. To which I answered, that Christ would in no manner cast out any one who came unto Him, but that it would be necessary to investigate more closely into their circumstances before we could again admit them into the congregations and take upon ourselves the expense of providing for their spiritual wants. About four or five years ago* when the cholera raged dreadfully in that part of the country, some of the catechists stationed in the southern part of the Panjamahl talook fell sick, the rest fled. The feeble flock thus deprived of their guides yielded to the insinuations of heathen priests who told them that the wrath of the gods was occasioned by their having become Christians, and put again idols among them. Thus seven large villages, Kârikôvil, Kuṇḍal, Marakuṇḍal, Naverrady, Etchamcoodyeruppu, Pothoor fell off and about 2,000 souls were lost to our congregation. It is however not to be despaired of but they may be regained if proper teachers are placed among them.

[It will have been seen that the apostacy Mr. Rosen refers to took place sixteen or eighteen years before, through the prevalence of a pestilential fever, following upon extraordinary floods. The appearance of cholera in 1819 does not seem to to have induced people to apostatise to any considerable extent.]

6th.—I celebrated the Lord's Supper in our church, after having prepared the congregation for about six days previous to the Sacrament.

8th.—The native priest left me to-day for the country. He was to proceed to Nazareth to make arrangements for the building of the church.

13th.—Some of the chief inhabitants from Mudalûr brought a complaint to me and asked my assistance. It was as follows: The taxes which we formerly paid towards the maintenance of the heathen pagodas were paid with the other

* "I am not sure of the year, but think it must be longer since."

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taxes in one sum to the Circar. About two years ago a petition was made that they should be paid separately to the Tahsildar; thinking it not proper that we as Christians should pay towards the support of a heathenish establishment, we complained to Collector Monroe who represented the matter to the Government at Madras. The Government were pleased to remit this tax; it was still however exacted by the Curnum and Mirasdar of the village, the Tahsildar not interfering. We have complained to the present Collector who tells us that the tax actually has been remitted. But as it hitherto has not been proclaimed, the Curnum continues to demand it. I promised them, when I had duly examined the matter to write to the Assistant Collector about it, seeing that the Principal Collector had left the district. (I found afterwards by inquiries that their statement appeared correct.)

Complaints from Mudalûr.

13th.—Sunday. I preached in Tamil in Mr. Rhenius' Church.

17th.—A complaint was brought to me by some of the principal inhabitants of Edyengudieruppu, which excited my interest in an uncommon degree. The following is the substance. The Christians residing in this place had been in the habit of paying their taxes to the Curnum and Mirasdar of the village, who demanded a fee of one-and-half fanams for every ten fanams paid to them. To avoid this oppression they resolved for the future to pay their taxes into the hands of the Tahsildar, and receive from him a receipt for the payment. This excited the resentment of the Curnum and Mirasdar in such a degree that they leagued together to revenge themselves upon the Christians, which they did in the following manner. They way-laid the catechists and some others, and beat them with the assistance of their associates severely, but they did not stop here: knowing that the Christians necessarily must bring a complaint against them, they adopted a trick too often resorted to by the natives, viz., they lodged immediately a complaint against the injured people but not in their own name. They bribed a person to go to Palamcotta and complain

Complaint from Edyengudi.

that the catechist, with some other Christians, had assaulted him in the road and robbed him of a sum of money, so that when the catechist came, this person had already brought his complaint to the Cutcherry. The Christians were confounded; but much more so when they heard that on the very day the Curnum, &c., had assaulted them, these nefarious people had again bribed some persons to go to the Tahsildar and complain, that while carrying a sum of 300 Rupees to the Tahsildar, the Christians had fallen upon them, and robbed them of the amount. As the Tahsildar is a heathen and not better than others in his situation, he listened to the representation of these complainants, who bore an outwardly respectable appearance, and without taking any further trouble but hearing the false witnesses whom the complainants had brought* along with them, he issued a warrant to seize such Christians as were mentioned to him as implicated in the pretended crime. They were accordingly seized and brought handcuffed to Palamcotta, some days afterwards, and the matter was given over to the Criminal Court. When a Judge is not favourably inclined towards native Christians, and his eyes are blinded by such nefarious schemes, it would be next to a wonder if these unfortunate men should escape being ruined. I really did not know what to do. The poor Christians besieged my house day and night and lamented most bitterly the fate of their unfortunate brethren. I could not help them. The trick of their adversaries was to bring the matter into the Criminal Court which they effected. Afterwards the same Christians with the catechist came down to me to Nazareth and told me with tears, that their brethren now were kept in jail and hardly treated. The catechist was afraid of going down to his station lest he should be seized and brought to Palamcotta. I have afterwards written to a friend on the subject. Perhaps by the mercy of God some assistance may be raised up for these sufferers. [It will be seen further on that those poor Edyengudi people were taken all the way to Madura for trial and finally acquitted and released in February 1830.] CHAP. VII.

* "This is I understand the usual way in this country."

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22nd.—I left Palamcotta to visit the principal stations in the country.

23rd.—I arrived at Alvar Tinnevelly (its name among the Natives is Alvar Tirunakary). This place is famed as one of the most ancient in India. The pagoda is said to have been established at the very beginning of Kali-yugam (!). My intention of passing through was to see a house or bungalow formerly built by Mr. Hamilton. This house is situated on the banks of the river on an elevated spot. It is substantially built, but not having been inhabited for a number of years, is partly decayed. It could however be repaired for a moderate sum. There are two upper rooms, some more below, which latter now are used by a Native for a granary. There is a pretty good godown attached to it. There is also a piece of ground belonging to it, formerly I understand laid out as a garden. This, some natives now have taken possession of. It appears to me to be an eligible place for a Missionary station. The house mentioned, with the ground belonging to it, could probably, if application from proper quarters were made, be obtained gratis from Government, there being no owner to it at present. To reside constantly at Nazareth for a Missionary would, I conceive, be joined with certain difficulties, even if ground to build upon could be had. For the present there is no ground, unless it should be purchased. Alvar Tinnevelly would afford certain advantages, and being so near Nazareth, it would be easy to come over at any time.

Alvar Tirunagari.

I left Alvar Tinnevelly in the morning and arrived about 9 o'clock at Nazareth. The country priests with a number of the inhabitants had assembled themselves outside the village to receive me. Every one went to the little village church, which soon was crowded to excess, and the light proceeding from the little low windows being interrupted by those sitting close to it, it became almost dark inside, the only light coming from the door at the end of the church. A prayer was then offered up for our meeting together, and we separated until 11 o'clock when we met

Nazareth church.

again. It being intended to celebrate the Lord's Supper on Christmas day, I exhorted them on the subject. In the evening we had prayers.

Nazareth is situated rather low. About thirty years ago this spot, now occupied by upwards of 500 industrious inhabitants, was a barren wilderness, for the soil is all a fine red dry sand and watered by no springs, it appearing also impracticable to lead water from the river to it. Palmyra trees are the only kind of useful trees found here. When the Christians were settled here by the Missionaries about thirty years ago, a number of palmyras were planted which now form a considerable part of their income. The village is built upon the spot thus laid out, part of which is used as a common for pasturage. The ground however being insufficient for the maintenance of the inhabitants, they rent in the vicinity both palmyras and fields. The grains produced here consist chiefly in dry grains, as cholam, millet, grain, &c., the soil being entirely unfit for the cultivation of rice. The chief source of maintenance for our Christians both at Nazareth and Mudalûr is the palmyras, and an article of trade manufactured from the same consists in a coarse kind of sugar-candy exported to many parts of the country. If they understood to treat this branch of industry in a more skilful manner, I have very little doubt from the experiments I have made with this sugar, that it might be refined until it yielded in nothing to the Chinese sugar-candy. The little village of Nazareth does credit to its inhabitants. The houses are better built than usually in this part of the country; the streets though narrow are kept very clean, and the whole gave a favourable proof of their diligence and love of order. There are three wells, both with regard to water and to structure, really excellent. They are of square form built of blocks of a sort of marble (lime-stone) which abounds in this part of the country. I was in the whole pleased to see an establishment solely occupied by Christians. They live here by themselves, separate from the heathens, and many causes which give rise to quarrels and

Village of Nazareth.

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discord are thus removed. A number of materials have been collected for the church, viz., about 200 palmyras, one large beam, two smaller do., chunam, sand and a great quantity of marble (lime-stone) blocks (the same of which the wells mentioned above are constructed) and also a quantity of hard stone found in irregular masses, which however, when the outside of the walls is lined with marble blocks is very serviceable to fill up the inside cemented by chunam. The wall thus built will have a neat appearance, and also be found very strong. The marble slabs or blocks are usually three or four feet long, ten or twelve inches broad, about eight inches thick. The price is moderate, and generally cheaper than bricks which in this part of the country are very bad, and for all that dear. We cannot however do without bricks for the building, but we use only so many as absolutely necessary.

Building materials.

24th.—I exhorted again the Christians on the subject of the Lord's Supper. In the evening I walked over to the village Mukuperikudiyiruppu. There is a neat little church built here. We assembled for prayer. They appeared all very attentive. I conversed a little with the Christians and went to the other end of the village, where the Missionaries of the Church Mission Society have a small congregation and a small chapel of the same size as ours. We prayed here. I found a very old man here, and had some conversation with him. On being told that he had become a Christian about two months ago, I exhorted him to remain steadfast in the faith for the short space of time which probably God might still grant him to traverse his earthly career, applied the parable of the labourers in the vineyard to his case; reward not so much given to long as to faithful service. When we came home it was rather late. The church had been lighted well up inside and outside. Christmas Eve being kept here with peculiar festivity as also in other places. Our service ended late in the evening. At six in the morning there was service again according to custom, this service was performed by the catechist. The

Christmas at Nazareth.

same day the kavelkaran or watchman of the town paid me a visit. This person is appointed by Government and is to protect the property of the inhabitants, and find out thefts when such cases occur. He is a heathen. Having understood that he behaved with much zeal and propriety in his employ, I praised him for his good conduct and exhorted him to continue always so.

25th.—Christmas. Our church was crowded to excess, one nearly sitting upon the other. We therefore found it necessary when communion was to be celebrated to request the rest of the congregation to stand outside that the communicants with more propriety might approach to the Lord's Table. There were ninety-six communicants, such only having been admitted as we thought duly prepared for the same. It being a high festival day, the country priest's son played on a violin the tunes of the Hymns to improve our music.

26th.—Early in the morning we set out for Mudalûr. Mudalûr is still lower than Nazareth. In coming along it is evident to the sight how the country slopes down that way Arrived near the village about 150 people with the country priest, catechist, and schoolmaster and the school children, met me and began singing a hymn. This practice although it shows their joy at a minister coming among them, is in itself a little burdensome to the person for whom the distinction is intended, and would perhaps on the whole better be omitted. [?] I could however not prevent it, it being my first visit among them. The church at Mudalûr is situated at the end of the head street of the village. It is built nearly in the same style as the church at Nazareth, but much more roomy, the walls higher, and the windows larger, having also one door on the southern side besides the head entrance. We assembled immediately here, as we had done at Nazareth, and in a moment, the church was so filled that not a spot remained unoccupied; I began with a prayer. Afterwards I delivered a general address to the Christians and concluded with a prayer again. We separated and met again at 12 o'clock for

Mudalûr.

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Divine Service. Common Prayer was then read, and a sermon preached relating to the Nativity of our Saviour. Afterwards twenty-nine infants were baptised. This prolonged our service till about 3 P. M. Service in the evening. The school children examined. Walk in the evening round the village.

Service at Mudalûr.

27th.—Sunday. As we had intended to celebrate the Lord's Supper to-day, the preparation began about 7 o'clock in the morning. Regular service about 10 o'clock. There were about 200 communicants, a proper selection as far as circumstances admitted having been previously made.

Mudalûr was like Nazareth formerly a waste, and the ground upon which it is built and by which it is immediately surrounded acquired by the Missionaries in a similar manner. It is lower than Nazareth, which circumstance causes the ground to become more moist, and enables the inhabitants to cultivate more grain and to lead rain-water into a tank, by which means they even can cultivate a little rice. There are two wells, good ones, but much inferior to those at Nazareth. Some vegetables and fruits (of which Nazareth is totally destitute) grow here. This village is of course much larger than Nazareth, but appears not to be kept so neat and clean as the former. The soil is exactly the same.

Having understood that it was necessary to procure Government grants for the lands belonging to these villages, held by the Mission, I examined the title deeds, copies of which are in my possession, but seeing that Mr. Kohlhoff has sent the Committee a full description of these grounds, I suppose that information will be sufficient to enable the Committee to obtain the necessary grants.

In the evening I took leave from Mudalûr and reached Nazareth the same night.

20th.—The catechists and schoolmasters had been ordered down to Nazareth to deliver their reports and receive their pay; they began to come in to-day. I took in the evening a walk to the red sand hills two miles east of Nazareth. Although not much elevated, there is from the top of them

Red sand hills near Nazareth.

a view of the church at Maṇapâr, the pagoda at Trichandur, and the Roman church at Tuticorin. These hills consist of the same sort of sand as the whole of the country about Nazareth, but owing to their elevated situation, they are quite barren, not a blade of grass even will grow there. They extend from N. to S. about seven miles and four from E. to W. They are often times infested by robbers.

29th.—I received to-day letters from the Venerable Archdeacon and from Dr. Roy by express from Palamcotta. I had conversation with the catechists on the subject of their respective stations. The unfortunate people from Edyenguḍieruppu complained that they were now as sheep without a shepherd, they had not been able to celebrate their festival days, every thing there was sorrow and confusion. Some of the inhabitants had fled from the place.

30th.—Transactions with the country priest and catechists. Under the present circumstances it was found impracticable to send the same catechist down to Edyenguḍieruppu, but leaving the Christians without any instruction or assistance whatever was also joined with inconvenience and danger. We resolved therefore to send Dêvapirasâdam, late of Taruvai, to the place, and gave him a young man from Tanjore as schoolmaster and assistant. Dêvapirasâdam's place was temporarily filled by Gurubâdam of Bethlehem. When the disturbances cease, every thing will again be placed in the old state.

Catechist sent to Edeyenguḍi.

The catechists had all arrived with exception of three. I examined the school. The children are better taught than those at Mudalûr. In the afternoon I baptised five children. The catechists were also assembled in the church. I examined them in a chapter from Timothy and explained it to them. Heard their reports. I beg leave to make the following proposals to the Committee.

Meeting with the catechists.

1st.—The catechist at Mudalûr has a very extensive district; one man appears not to be sufficient for overlooking it, parti-

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cularly as much secular business also is united with the spiritual duties, and a constant visiting of the families must be kept up. An able assistant to the catechist appears a desideratum.

2nd.—Seven Rupees appear too small a salary for the catechists of the two first congregations, an addition of half pagoda to the salaries of the catechists at Mudalûr and at Nazareth would enable them to live in a little more respectable manner.

3rd.—The ground at Nazareth belonging to the Mission is not sufficient for the support of the inhabitants, on which account they are obliged to rent more land. The heathen neighbour to our possession is anxious to sell a piece of ground of a little better condition than ours and somewhat larger for fifty pagodas. The country priest recommends it much to be purchased. It must justly appear surprising to the Committee, that out of so large a Christian population, so few children are found in the school. When I saw crowds of children in the streets of Mudalûr, I asked the inhabitants, why they did not send their children to the school. To which they answered that being poor people, whose trade it was chiefly to boil sugar out of palmyra toddy, they were obliged to send their children to a great distance to pick up branches, bushes, &c., (the country being bare of wood) and in order to collect a sufficient quantity of fuel towards the season when sugar is manufactured, they were obliged to employ their children in this way all the year round. I told them that this answer was not quite satisfactory. I preached in the evening with a view to encourage the catechists; the subject was the necessity of standing firm in the faith. When I left the church, I gave the catechists leave to proceed to their respective stations. It was calculated that by using proper speed they would be able to join their stations so as to be with their congregations on the morning of New Year's day.

Excuses for not sending their children to school.

I wrote to the Venerable Archdeacon and enclosed a map of the Tinnevelly Mission.

In the afternoon I was resolved to lay the foundation of the

new church at Nazareth. The trench being made, and every thing ready, the country priest, myself, the catechist and schoolmaster with the school children, and a number of the inhabitants, placed ourselves round the spot where we intended to lay the first stone. Some appropriate verses of a hymn having been sung, I put up a prayer, after which I descended into the trench and laid the foundation-stone (there being no one else to perform the task). We finished with a verse of a hymn and separated.

Foundation stone of the church at Nazareth.

The evening being observed like Christmas-eve, I performed service about 8 in the evening. The subject was redeeming the time. Having prayed for the last time with the congregation, I took leave from them. The country priest in the name of the congregation expressed their thanks to God and the protectors of the Mission for the assistance granted them to erect a suitable place of worship. The walls of the new church are now rising around the old place, which when no longer fit to be used, when the new works prevent its being approached, will be taken down, and whatsoever can be used of the materials will be employed in the new building. Meantime a temporary place of worship as a pandal will be put up.

The delay of my palankeen bearers prevented me reaching Tuticorin early enough to have service on New Year's day.

1830. January 2nd.—Most of the Dutch residents called upon me.

3rd.—Sunday. I preached in the Dutch church. About twenty country born Dutch attended, besides most of the Christian natives. I am told that the Dutch here were so degenerated from the true Christian faith that they used to make vows to the Virgin at the Roman Church and even at heathen pagodas as at Trechindûr. Mr. Winkler, during his residence here, preached against it, and effected that a stop was put to those heathenish abuses.

State of religion in Tuticorin.

4th.—Monday. I visited all the descendants of the Dutch. As I do not understand Portuguese or Dutch (the only

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languages spoken here) I found the Tamil a very good medium. I have had a small house here in which I reside.

1830. 21st January.—Mr. Rosen receives Rs. 1,000 in advance on account of the Nazareth Church. He had received 350 Rupees from the people of the place. This sum was expended by him in the course of a few months together with another instalment of Rs. 500. The amount of the grant made to the church by the Society was £150.

Choice of station.

In his second letter on the 24th of January 1830, Mr. Rosen discusses the question where his head-quarters ought to be, and after mentioning and rejecting various propositions, concludes that he ought eventually to reside somewhere amongst the rural villages connected with the Mission; but that as that could not be done till a house suitable for the accommodation of a European Missionary with a family should be erected somewhere, his best course for the present would be to live in Tuticorin.

We have next a long communication, including a journal of his work to the end of June 1830, addressed to the new Secretary of the M. D. C., the Rev. R. A. Denton. This is dated on the 5th July, but the narrative it contains, commences with Sunday, 3rd January. He had resided all the time at Tuticorin with occasional visits to Nazareth and other places.

In February 1830 Archdeacon Robinson visited Nazareth. Mr. Rosen's account of this visit will be found interesting. It includes also an account of the subjects that occupied his attention at the monthly meeting of the catechists and the country priest, held on that occasion at Nazareth.

February 15th.—I left Tuticorin for Nazareth.

February 16th.—In the afternoon all the catechists and schoolmasters had arrived, with exception of the catechist from Poovany (Pûvâṇi). He and his wife and children were ill of the small-pox, which had prevented him from attending at our meetings since the end of last year. His wife died shortly after.

February.—I heard the reports of the catechists, and expounded afterwards the usual chapter from the New Testa-

ment to them. A temporany pandal had been erected for Divine Service until the church shall be finished. In this we assembled for prayer at night. I transacted business with the native priest. We deliberated where it would be most necessary to appoint additional catechists and schoolmasters; which of our chapels, &c., stood most in need of repairs; how far it would be expedient and practicable to purchase a large piece of ground just offered for sale, for the benefit of our Mission, especially the Christians of Nazareth, on which place it bordered, and who evidently had too little ground to cultivate, thereby being in a great measure dependant for their sustenance upon the heathens.

21st Sunday.—We had Tamil Divine Service as usual. I had yesterday been informed of the arrival of the Venerable Archdeacon at Palamcotta, and that he would come to Nazareth on the 22nd. A letter from the Rev. Mr. Rhenius informed me, that when the Venerable Archdeacon should have left Nazareth for Mudalûr, he should come and see him at Sâttânkulam, where the C. M. S. have a station.

22nd Monday.—The Venerable Archdeacon arrived early in the morning about 5½ o'clock. I accompanied him out to see the village and also part of the ground which we intended to propose to be purchased for the Mission. He likewise took a look at the church which is now building. After breakfast we went to our temporary place of worship. The Archdeacon desired me to commence the service by reading prayers in Tamil. This finished, I presented the catechists and schoolmasters to the Archdeacon, who was pleased to deliver an extempore address to them, setting forth their duties, especially as Christian teachers. The impressive manner in which the Archdeacon spoke appeared to touch their minds, and I trust these excellent exhortations will long remain in their memory. All the catechists were present, with exception of the catechist of Poovany, who was laid up; and the catechist and the schoolmaster from Mudalûr, whom I had sent thither to have everything in readiness towards the arrival of the Venerable Archdeacon. The

Archdeacon Robinson at Nazareth.

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attendance was crowded, but the pandal in which we were assembled being too small for the congregation, the greatest part were obliged to sit outside the place. Upwards of 300 were present.

I was concerned to find that the previous fatigues which the Venerable Archdeacon had undergone, joined to want of rest last night, brought on an indisposition, which obliged him, after having taken a dose of physic, to try to get a few hour's rest in his palankeen (there being no bed). This occurrence prevented our going to Mudalûr, of which I sent word to Mr. Rhenius.

The Archdeacon ill.

The Archdeacon felt a little better in the course of the day. I proposed to him the objects mentioned under 17th February, and he very kindly promised his best indeavours to assist the Mission in these as in other points connected with the Christian cause. He gave us hopes of obtaining the necessary funds for appointing additional catechists and repairing our churches, and gave his permission to treat with the natives about the purchase of ground. In the evening the Archdeacon again took a walk round the village, and spent the rest of the time in writing. Feeling himself still weak, and a variety of business requiring his presence elsewhere, he could not extend his visit to the more southern stations of our Mission, but left Nazareth for Palamcotta in the evening about 8½ o'clock, having offered up his devout prayers before parting and implored the divine blessing upon our congregation.

Hopes of obtaining help.

On the 23rd Rosen sent the plan of the new Nazareth Church to Haubroe, Tanjore, for his inspection.

In March he visited Trichendûr and Maṇapâḍu for the purpose of ascertaining whether either of those places would be suitable to be chosen for the residence of the Missionary. His opinion of both was unfavourable.

At that time there were no boundaries between the S. P. G. and the C. M. S. The disadvantages of this became apparent soon after Rosen commenced his work. It will be seen, how-

ever, that he dealt with the difficulty in a liberal and Christian spirit.

March 29th.—Meeting of the catechists. The catechist at Sundamcottei complained that Nargunathân, a catechist of the C. M. S., endeavoured to draw the Christians under his (Aser's) charge, over to the C. M. S., by holding out worldly advantages to them. I complained of this to Mr. Rhenius and requested him to order his catechist to refrain from interfering in our labours. Mr. Rhenius in his answer stated that Sundamcottei was indeed an old station of ours, which, during the ravages caused by fever and cholera morbus many years ago had been left, like other places in the South, by our catechists and country priests, so Christianity became almost entirely extinguished among the inhabitants. The C. M. S. had been the instruments afterward of converting some of the descendants of the former Christian inhabitants of that village. Sometime afterwards our catechist Aser had been stationed there, but when he left it on account of sickness, the C. M. S. again had taken charge of it. The Christianity now in the place ought to be considered as being of their planting. Nevertheless he was willing to withdraw his catechist.

Danger of collision between the agents of the two Societies.

April 9th.—A letter from Adaikalam, native priest, informed me that the inhabitants of Sundamcottei, whither the catechist Aser had been sent (vide 29th March), declined to attend his chapel, both on Sundays and otherwise, but went over to a place in the vicinity called Komatycottei, to hear Mr. Rhenius' catechist Nargunathân. As I thought the remaining of our catechist at Sundamcottei would be attended with no use but rather lead to strife and dissension, I wrote to Mr. Rhenius, stating that I intended to withdraw our catechist from Sundamcottei, leaving the place to his catechist as before.

15th April.—I appointed Aser to Sawyerpuram. (He was afterwards removed to Nainûr)."

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The next extract will be interesting to all who are acquainted with Edeyenguḍi. The people of that place seem to have had more than their share of troubles from their heathen neighbours.

22nd April.—Adaikalam, native priest, informed me in a letter, that the Christians at Edeyencudiruppu had again been disturbed and insulted by the heathens. The manner in which they insulted them was provoking, but as it is rather of a filthy description, I think it better to leave it out. I sent the Mission peon (who is a heathen) to inquire into the particulars. He confirmed the report of the catechist. The Christians resented much and wished to give a complaint to the Collector; however, as I understood afterwards, that the aggressors had made a kind of excuse to the party injured, I exhorted them to bear it with patience, lest rendering evil for evil should make their condition still worse—and indeed the prospects of obtaining redress were not flattering. The six fathers of families, who, in consequence of a false accusation, had been dragged about from Edyenguḍi to Palamcotta, from Patti to Madura, from Madura to Patti again, all the while in close custody, had at last been restored to their families in February, as the charges brought against them finally appeared false; meantime their families had been starving for about five months, and their persecutors, as far as I know, have not received the slightest check for their cruel chicanery.

Troubles at Edyenguḍi.

I find later on a letter from Rosen to Mr. Drury, the Collector, praying that the lump tax imposed on Mudalûr by Mr. Lushington, in 1801, and confirmed by his successors, might not be set aside in the new assessment then proposed to be made. This seems to have related only to the Mohturpha, or poll tax, on persons who did not pay a certain amount of land assessment, an unpopular tax now universally abolished. The people of Mudalûr also naturally petitioned the Collector to be exempted from paying the tax for the maintenance of the heathen pagodas.

Payment of taxes.

In a letter to the Sec. M. D. C., 6th July, he acknowledges the grant by the Committee of the funds required for five additional catechists.

On the 30th July he informs the Secretary that he has visited most of the southern congregations connected with the Mission and sends in estimates of the expenditure, which, he thinks, will be required for the erection of new churches on some places and the repair of others, also for the erection of catechists' houses. Amongst other estimates, there is one of 107 rupees for a church and 50 rupees for a school at Edeyengudi, and one of 337 rupees for a church at Taruvai, this large amount being required, he says, on account of the damage frequently caused by the inundations of the lake. For a church in the insignificant village of Kîraikârantaṭṭu (alias Mâdêvankuḷam) he proposed a grant of 142 rupees. He says, "the natives of each place will give some assistance."

New churches proposed to be built.

Nainûr, he says, he found in ashes. The whole place, the church included, had been burnt down a few days before his arrival. Divine Service was performed under a tree. He advanced 14 rupees towards the re-erection of the church, and promised to endeavour to get help to the people from Madras towards the re-erection of their houses at the rate of 2 rupees a house.

Rosen's next communication, and unfortunately his last for nearly five years—is dated 7th August 1830.

It consists of a journal of the visits he paid to the various congregations connected with the Mission, between the 19th July and the 7th August, inclusive of those to the southern congregations referred to above. This appears to have been the only tour he made amongst the villages, with the exception of an occasional visit to Nazareth, during his ten months' stay in the District.

I give only such extracts as are likely to be interesting.

19th July.—I left Tuticorin in the afternoon. The way to Sivattaiyâpuram lies through a very barren part of the country, mostly covered with the thorny shrub "Acacia Arabica" and

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other species of the same. There being no regular road, the palankin bearers at different times lost their way. At last a strong land wind blew out our light. One of our followers, however, who guessed that we were near Sivattaiyâpuram, found his way thither in the dark, and when he returned he was accompanied by an old man, who, I afterwards understood, was one of the oldest Christians residing at Sivattaiyâpuram. He desired me to come to their village and pray with them. It was half past eleven. Sivattaiyâpuram being only one and half miles from Sawyerpuram and containing only a few Christian individuals, I had resolved to take up my abode at Sawyerpuram, as the chief place, and had ordered my baggage to be sent thither. I accompanied, however, the old man, who appeared delighted with seeing their minister and soon roused his family and two or three others, who met me near the small chapel, which still is kept in tolerable repair. I left the place after midnight and told the people that I hoped to see them the next day at Sawyerpuram. When I arrived here, I was shown to the chapel, the only place, where I could reside. This is a small building, having mud walls and a thatched roof supported by six pillars, of the size of about 22 feet by 12.

Sivattaiyâpuram.

20th.—In the morning I took a walk round the village. The two elders, the catechist Abishêganâthan, and most of the inhabitants accompanying me. The houses of the Christians are built separately. A few heathen, however, have lately come to the place and begun to build a few huts in the vicinity of the Christians. The catechist thought they appeared inclined to be instructed in the truths of Christianity. Their wells here are badly built, yet they have no want of good water, the soil being like that at Mudalûr and Nazareth (?). The headman asked me whether our Society would not confer the benefit upon them to repair their principal well. I answered, the Society's funds were called for in a variety of ways; we were chiefly to provide for what had a more immediate connection with their spiritual comforts. We had Divine Service about

Sawyerpuram.

10 o'clock. The little place was quite crowded. I examined afterwards a few children. Afterwards the catechist Savarimuttu (lately appointed to Dalavâypuram, east of Pûvâṇi) brought some natives from that place to me, who had been instructed for some time by him, and appeared desirous to be received into the congregation. I had some conversation with them. A little after the old man from Sivattaiyâpuram arrived with a few others. He conversed with me about his own state and the state of Christianity in his village. There were formerly eleven Christian families at Sivattaiyâpuram, who from distress and other reasons had been scattered about. Now there were only three remaining. The son of catechist Savarimuttu of Dalavâypuram keeps a private school containing fifteen children, two of them only are Christians. Divine Service having already been performed, the old man (whose name was Gnânavolivu) requested me to pray with him and his company. After having dismissed them, the heathen headman of Sivattaiyâpuram called upon me and brought presents of fruits, &c. I requested him to be kind to the Christians, which I was persuaded would insure him the blessing of God. He said, he had always done so. The Christians indeed had nothing to complain of against him.

I arrived about half past six in the evening at Nazareth.

21st.—In the morning I took a look at the church. They were now tiling the roof. The centre part only is tiled. The two sides are terraced. This arrangement makes the church more light and airy and gives the outside a nobler appearance. I observed formerly to the Committee, that I thought those countryworkmen would have difficulty in executing the revised plan in its finished style; that the only possibility of doing so would be to send for workmen from Palamcotta, which circumstance would raise the expenses.

Nazareth church.

A sketch of plan (now in the hands of the Rev. Mr. Haubroe) was indeed left at Nazareth, but it has not perfectly answered the purpose. Nevertheless, I trust th principal ends are attained. It is a strong, airy, and room building, and I believe, not of an unchurchlike appearanc

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The inhabitants have lately made a collection among themselves and purchased a bell. (I think from some pagoda). It being not practicable to build a belfry connected with the building, the bell will be suspended between two tall pillars on one side of the church, in the same manner as it has been done at our church in the Fort and imitated, at the church at Palamcotta built by the C. M. S. We had Divine Service in the pandal, formerly built for the purpose. I examined eighteen children. I regret to observe that the schools in this district, generally speaking, are not what they ought to be. It will, in the first instance, require some time to impress the Shanars with the necessity of sending their children to school, of which they hitherto have been very neglectful. Besides this a new generation of schoolmasters must be raised up, which hardly can be done without the assistance of an institution to form them.

Nazareth school.

Left Nazareth early in the afternoon after some transactions with the country priest.

I went over to Mûkupîrikuḍiyiruppu, preached to the congregation, who had assembled in the small chapel. I examined five children who attend the school for the present. This time is considered the most busy for the Shanars, on which account the attendance of the children at school is least.

Passed over the red sandhills east of Nazareth; arrived at Jerusalem in the evening.

22nd.—Took a walk around the Mission ground. Jerusalem and the surrounding country is better soil than could be expected in similar situation. This is owing to a greater quantity of moisture in the ground. If they dig only five or six feet, they have water. This circumstance enables them to cultivate various grains and vegetables. But the Mission ground is too small to maintain them. Divine Service at 10 o'clock. Twelve children were baptised. The attendance was as good as could be expected, but the hapel being rather large, we were not crowded. After Divine ervice, the elders of the place made an application to me to ause their chapel to be repaired. The wooden pillars

Jerusalem.

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which support the roof being eaten by the white ants, they were going to put up stone pillars; they had purchased four for 4 Pags.; they require six more. They desired me also much to appoint a schoolmaster.

Whenever the catechists have also to take care of the school, I have invariably found the number of children at school very low. At Jerusalem only four were attending. The catechists have various pleas for this deficiency; their other duties, the necessity of visiting neighbouring villages, conversing with the heathens, &c. In the more populous places I am of opinion that it would be advantageous to appoint a schoolmaster besides the catechist.

Kulasêkhara-paṭṭaṇam.

Reached Kulasêkharapaṭṭaṇam in the afternoon about half past 5. The place where our Christians reside is at a small distance from the beach, and built as a separate village, without connection with the village of the same name upon the beach. Their chapel is outside the village. It has a respectable size and appearance, being built of hewn sand stones, which abound much on this part of the coast. I am afraid the number of the Christians here has been overrated; they form, however, a pretty large congregation. The Christians here have been of the Paraiyar caste; the congregation was formed about forty years ago. An old man about ninety years of age told me that he was one of the first that had been converted; and that he was present when the chapel was built. They are very poor, maintaining themselves chiefly by cooly work. They told me the only time that would suit them for Divine Service would be late in the evening, as they were obliged to go to their work about sunrise from which they eventually did not return before 9 or 10 in the evening. I consequently awaited the arrival of the rest, and we had Divine Service, about 9 o'clock, ten infants were to have been baptised, but as some of the godfathers and godmothers were not expected before midnight, I was obliged to postpone it. I examined five school children. After Divine Service, the headman requested me to cause a piece of ground to be purchased

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for their use. He gave me thus an account of their oppressions and sufferings from the heathen. He said a large piece of ground could be purchased in the vicinity for 133 rupees. When he gave me a description of it, viz., no palmyras on it, no paddy-soil; ground brackish, &c., I found the price much too high. I said, however, I would consider of it. They requested me 7 rupees to repair the roof of the chapel. I promised to write to the Committee for the money. They requested me also to give them a schoolmaster; they would send more than twenty children to school.

Accounts follow of his visits to Maṇapâḍu, Nainûr, Mudalûr, where he spent two days, but nothing of an interesting nature is recorded—also Houghayarpuram and Pohlaiyarpuram.

Of Taruvai, he writes:—

Taruvai.

Taruvai is situated on the south extremity of a lake, distant about four or five hundred yards from the same. This place is in consequence more exposed to inundations than Pohlaiyarpuram. The Christian houses are all built together. In the vicinity are two small villages, one inhabited by Moormen and the other by heathens. The Rev. Mr. Ringeltaube built a bungalow near the border of the lake; a church was built near the same spot, both as it appears, on elevated ground. These buildings, composed of slight materials, have not been able however to withstand the floods. The foundations of them are now hardly visible. The few materials that remain, some decayed beams, &c., have been laid aside for the purpose of being employed when a new church is to be built. I asked the catechist and the elders where they thought it would be safest to build the church? They answered that the Mission was not possessed of any other ground more elevated than ours, in exchange for the said spot. We proceeded immediately to the place and began to measure it, and determine the size of the church. I afterwards desired them to show me the Christian houses, as I had been told we could not have Divine Service before late in the evening. Divine Service about 9 o'clock. They had built a long low palmyra hut for the purpose. When I

stood upright my head nearly touched the roof. The place was crowded to excess, but the greater part were sitting outside. I baptised twenty-two infants. After Divine Service, the catechist presented his son to me, and requested me to employ him as a schoolmaster. I answered, it would be necessary first to know a little more of the young man, whom I now saw for the first time. The catechist (his name is Dêvapirasâdam) observed, that he thought himself not unworthy of the notice of the ministers. He had served the Mission for upwards of thirty-eight years. He had passed through the place where Nazareth now stands before it yet had a name, and he hoped still to devote his last days to the service of his Master. He cared not to provide for his son, and trusted we would take him under our protection. The old man bears a respectable character, and I had formerly noticed his diligence and exactness, notwithstanding his high age. I promised to try his son the next meeting and employ him as soon as I could.* After having left our temporary chapel, I prepared to take an estimate of the new one purposed to be built. The Mirasdar called upon me and said that he would gladly exchange the piece of ground I had seen, with ours on the border of the lake, but the Moormen near our village disliked a Christian place of worship to be erected so near their houses. He feared the trouble they were very likely to cause him if he acceded to our wishes. It was thus finally resolved that our church, for want of a better place, should be built where the old one had stood.

At Bethlehem he writes that the people of the place asked him Rs. 2-12 for the repair of the roof of their church. This request does not seem to me so surprising as Rosen's answer. "I promised" he said, "to write to the Committee about this as well as other similar cases."

I must quote in full what he says about Edeyengudi.

Eddeyencoodiiruppu (Edeyengudi).—This is rather a large village. I was not aware of Mission ground being found here;

* This son was Satyanâtha Pillay, whom I found in Mission employment as an inspecting catechist on my arrival at Edyengudi in December 1841.

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the inhabitants however told me that a large quadrangular piece of ground, which we walked round, and upon front of which the village is built, belonged to the Mission. They pointed out to me a particular spot, where they thought the new chapel conveniently could be built, it would then be about in the centre of the village, whereas the present chapel is outside the village and built upon strange ground. We had Divine Service in the evening. There was a large congregation, but the chapel, beside being much dilapidated, is not of sufficient size.

Edeyengudi.

27th.—Divine Service, 12 o'clock. Twenty-four infants were baptised. I examined twenty-seven children now attending the school. The headman of Edeyengudi pay in taxes to Government 209 Rupees, which is received by the Mirasdars of the place, who again pay it to the Numbercurnum, who again pays it to the Tahsildar of the talook, who is responsible for the amount to Government. However, when the payment is made, the Numbercurnum is not satisfied with receiving merely what he is again to account for to the Tahsildar, but demands as his private fee 1½ dutt for every 10 dutt, so the Christians at Edeyengudi are obliged to pay about 40 Rupees, besides the lawful taxes. Last year when they endeavoured to avoid this unlawful payment, the Numbercurnum brought false accusations against them, which caused that iniquitous persecution against six of their number. The Christians desired me to ask the favour for them from the Collector that they might be permitted to pay their taxes immediately to the Tahsildar. I understand this kind of oppression exists in many other parts of the country, but especially among the ignorant and simple Shanars, who fall an easier prey to the rapaciousness of petty revenue officers. At Pottaikâlanviḷai, a village near Edeyengudi, are ten Christian families, fifty individuals. They attend on Sundays Divine Service at Edeyengudi. At other times the catechist visits them. Some of these people came during my stay at Edeyengudi and attended Divine Services. They brought a complaint exactly

like the preceding one. The ground they cultivate belongs to themselves. CHAP. VIII.

Before my departure I took an estimate of the new chapel at Edeyengudi. (The following scale of prices of materials will be interesting now.)

Length, 66 feet.
Breadth, 30 feet.

Raw bricks 60,000	Rs.	15
50 Palmyra trees	„	21
Bricks and builders	„	50½
Doors and windows	„	10½
Palmyra leaves for the roof	„	20
Iron	„	10
Beams	„	12
Coolies	„	3
Total...	Rs.	142
The Christians will contribute...	„	35
Total...	Rs.	107

The catechist having no house, he requested that the Mission must build one for him, estimate rupees 7. There is a large number of children at Edeyengudi. They were anxious to have a school built. The old chapel can serve for the purpose, being ruinous and not built on our own ground. It must be pulled down as soon as the new one can be erected. Estimate of a school-room rupees 50.

I quote also in full what Rosen says about his visit to the villages in the tract of country called Karaichuttu, the sea coast portion of what is now the Edeyengudi district. It will be remembered that nearly the whole of the inhabitants of those villages had been baptised in 1803, and that it was chiefly the people in those villages that apostatized from Christianity during the pestilence of 1810.

Karaichuttu villages.

July 27th.—Arrived at Uvari. The chapel here, being more roomy than is required, is a proof of the congregation

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being formerly much larger than at present. Uvari is near the sea, there being but a quarter of an hour's walk from the chapel to the beach. The Roman Catholics are very numerous in the vicinity. We had Divine Service in the evening. Four infants were baptised. The Christians complained of some oppressions, which I promised to notify to the Collector.

Uvari.

28th.—Left Uvari at day-break and proceeded south-westward along the beach to Kârikôvil, where I arrived a little after 6 o'clock. There is a piece of ground here of a quadrangular shape, its side about 60 paces. The chapel built upon this spot, said to be Mission property, has been converted some time ago into a kind of Shanar pagoda, but by what authority, my guide, the old sexton (who watches our chapels at Kuṇḍal and Marakuṇḍal), could not tell me. I am sure the taking possession of these premises, by the present tenants must be unlawful. Otherwise, the circumstances of this place have been represented to me erroneously. To send a catechist now to the place appears premature, unless it should be to awaken the minds of these descendants of baptised Christians. I walked from this place to Kuṇḍal. Here is a chapel from former times. It is of a decent size and in good repair but used for no purpose. The spot of ground surrounding it, is also said to be Mission property, and appears unoccupied. It is a kind of quadrangle. Its size may be 100 paces. On this and on the preceding spot of ground are about twelve palmyras. On the latter an old tamarind tree. From this again half an hour's walk to Marakuṇḍal. The same desolation here as on the preceding two places; no one came out to bid us welcome. The piece of ground where the chapel is built, is nearly of the same size as that at Kuṇḍal, but there are a few more trees (as tamarind, palmyra, &c.) upon it. The old sexton has built a hut here where he lives with his two children, whom he sends to a school established by the C. M. S. near Kuṇḍal. The way in which he looks after the two chapels does him credit. The

Kârikôvil.

Kuṇḍal.

Marakuṇḍal.

chapel at Marakuṇḍal is better than many a chapel in other parts of our Mission. I arrived for breakfast at Kailâsapuram. The chapel here is very small indeed. The catechist, Kailâsam, is the owner of the ground upon which the Christians live. The annual rent to Government is Rs. 3-9. He has given the price of Rs. 14-11 for it some years ago; he proposed to me to buy it for the Mission. There are about ten Christian houses upon it.

Kailâsapuram.

Divine Service about 10 o'clock. The place was far from being sufficient. People from Chettiârpothûr attended Divine Service. Six children were baptised.

Rosen then visited Chettiârpothûr, Kîraikârantaṭṭu and Samaria, and from thence crossed the country to Padmanâbhapuram, or Paṭṭi, where he arrived on the 30th.

In connexion with Samaria he mentions that there was a piece of land supposed to belong to the Mission in that place, but really situated at Idaichiviḷai, which had been purchased nine years before by Visuvâsam (Visuvâsanâthan) native priest. It was then in the possession of the C. M. S., who had built a chapel on it. I have a letter from Mr. Rhenius to Mr. Kohlhoff and Mr. Thompson in 1832, explaining the history of this piece of land. It appears that it was a gift by the country priest and a Mukkandan of Samaria, called Gnânavoḷivu, to Mr. Rhenius.

On the 31st Rosen was in Palamcotta at the house of the Rev. Bernard Schmid, C. M. S. In the evening he set out for the northern villages.

August 1st.—Arrived at Ugramkôṭṭai at 7 in the morning. The village is rather large, but the major part of the inhabitants are Roman Catholics, or heathens. Our congregation, however, forms a considerable part of the population. Their houses are mostly built near one another, but some heathen houses interspersed. The Christians are not Shanars, but descendants of low caste people. They are generally poor, having no landed property, but maintain themselves by working for the heathen Mirasdars. They complained of

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Ugramkôṭṭai

many oppressions and arbitrary treatment, which they saw no means to escape, and therefore expressed their resolution to leave their place. I said that our Committee were likely to purchase a large piece of ground near Nazareth sufficient to maintain a much larger number of people than the Christians in the vicinity; they could be removed thither. To this they made objections, stating, that being unaccustomed to Shanar work that place would not suit them. But they asked me to assist them in making a petition to the Collector to obtain from Government a certain tract of land N. E. of Ugramkôṭṭai near the mountains. This land lay uncultivated and had been deserted some years ago by its tenants on account of wild beasts, which abound in the vicinity. They thought it would not be difficult to maintain themselves in that place, the soil being good; and as there was plenty of wood, they could easily build their houses. Besides their own Christian families they would bring along with them a sufficient number of other labourers. I examined the school children and was particularly pleased with the girls. The schoolmistress Michael (a young married woman from Tanjore) offered to teach the girls needle-work, which she understands. I praised her for her good-will; but as there is no place where to dispose of their work (Palamcotta too distant) I said we could consider of some other useful employment for the girls in the course of time.

Divine Service at 10.—Eight infants baptised. The chapel is rather too small for the congregation; it was crowded to excess; but under the present circumstances, it would not be advisable to build a new one, nor to provide another school-room, which otherwise I would recommend. Left the place in the evening.

2nd.—Arrived at Courtallam, H. Stokes, Esq. was so kind as to offer me his tent to live in, there being not sufficient room in the house he occupies. He likewise entertained me hospitably the time I stayed there.

I wrote a memorandam of the chief grievances of the Christians and presented the same to Mr. Stokes, who was so

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obliging as to promise that he would do his best to give them redress. The natives from Ugramkôṭṭai had sent their elders with a petition to the Collector on the subject mentioned above. I had spoken of it to Mr. Stokes, who thought there could be no objection to granting them the object of their petition. It was, however, to be referred to the Principal Collector, on whom I afterwards told them to wait, as soon as he should arrive from the country, which would be in about two days.

Interview with the Collector.

I visited the Christians. There are only three families and seven individuals. I observe that the circumstances also of this place have been misrepresented to me. We sent lately a young man to the place (his pay Rs. 3½), under the impression that there would be sufficient work for him. But after having examined the particulars I am inclined to think, we would better withdraw him, that he may be employed in some more needful quarter.

Courtallum.

After having refreshed myself a little and seen the curiosities of the place, I left it for Kanchâpuram on the 5th August.

After this he visited Pûvâṇi and Kanchâpuram, from whence he returned to his residence in Tuticorin.

With Rosen's appointment to Tinnevelly, the practice of sending half yearly Returns of congregations and schools and of baptisms, marriages, and burials was introduced. The first set of these Returns, exhibiting the condition of things on the 30th June 1830, is before me. I give here such particulars as seem likely to be interesting.

[*Statement*]

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Palamcotta Mission.

Name of Village.	No. of Christians.				Infant baptisms.	Adult baptisms.	No. of Christian boys in school.	Girls in school.	Heathen boys.
	Men.	Women.	Boys.	Girls.					
Palamcotta, with 3 villages...	38	33	30	21	6	1	9	3	10
Courtallum	2	3	...	2	...	...	...	...	...
Ugramkôṭṭai, with 3 villages	69	61	59	59	13	...	19	12	6
Pûvâṇi, with 18 villages...	28	31	26	23	1	...	9	2	12
Dalavâypuram ...	5	5	7	4	3	...	...	...	...
Tuticorin	4	10	7	7	...	...	...	...	...
Sawyerpuram, with 2 villages	11	14	12	12	1	...	...	...	...
Padmanâbhapuram and 2 villages	24	26	23	18	6	...	2	...	...
Nazareth, with 3 villages	170	172	136	117	10	8	23	2	1
Mûkupîri	17	15	14	14	11	27	6	2	...
Jerusalem	25	31	34	20	14	...	...	...	...
Mudalûr	244	250	178	214	22	...	44	2	1
Houghaiyarpuram ...	70	67	30	32	14	...	4	3	...
Kulasêkharapaṭṭaṇam.	61	69	97	63	9	...	30	...	1
Maṇapâḍu	28	32	27	26	6	...	...	...	...
Nainûr	5	5	4	6	...	...	...	...	*
Pohlaiyarpuram ...	35	35	36	21	3	...	...	...	...
Bethlehem, with 4 villages	40	37	36	36	4	...	9	1	12
Taruvai	41	36	42	45	22	...	...	...	...
Edeyengudi	91	77	98	83	29	...	25	1	4
Uvari	7	6	8	6	4	...	...	...	...
Samaria	22	18	19	8	7	1	2	...	...
Kîraikârantaṭṭu ...	40	38	53	44	18	...	9	...	6
Kailâsapuram, with 3 villages	31	23	17	12	22	...	...	...	...
Settiârpudûr ...	3	2	5	2	3	...	...	...	...
Total ...	1,111	1,096	998	895	218	37	190	28	53

Grand Total ... 4,100

If the Returns of those times are to be regarded as perfectly reliable, there must have been a falling off in the numbers of the congregations during Rosen's long absence of four years

and a half; for whilst the total of Christians given above in 1830 is 4,100 the number given in the M. D. C.'s Report of 1835 is only 3,825. CHAP. VIII.

I have in my possession the half yearly Returns for each half year up to the end of 1833, in none of which is there any falling off of importance. The total number of souls at the end of December 1833 was 4,041.

CHAPTER IX.

ROSEN'S SECOND PERIOD OF RESIDENCE IN TINNEVELLY, INCLUDING THE INTERVAL BETWEEN HIS FIRST VISIT TO TINNEVELLY AND HIS SECOND.

Rosen's temporary retirement from Tinnevelly.

ROSEN'S work in Tinnevelly, during his first visit, came to an end before the first year had expired. He left his station on the 17th September 1830 on leave for Tranquebar, and from thence, in a letter dated 7th October, he asked unlimited leave of absence to join, or rather to head, an expedition to the Nicobar Islands. The following are the proceedings of the M. D. C. on the subject :—

"Read letter from the Rev. D. Rosen, dated Tranquebar, 7th October 1830, stating his reasons for asking leave to visit Tranquebar and requesting the Committee's permission to accompany an expedition to the Nicobars; the king of Denmark having ordered that he should have the offer of joining it.

Rosen's application.

Requests also that he may be considered a Missionary of the Gospel Society, though about to leave its service for a season, and applies also for an extension of leave until January without pay, to which he considers himself no longer entitled.

That the Committee do not feel they have the power to refuse the Rev. Mr. Rosen's application, but they cannot approve of it, with the knowledge they have of the serious inconvenience which must be felt from his absence in the present lamentable want of Missionaries, and of the circumstances under which he came to the country. That as the Committee, however, have every reason to be well satisfied with the manner in which Mr. Rosen has performed his duties while in the service of the Society for Promoting Christian Knowledge

any application from him for employment hereafter will be favourably considered, provided Missionaries should be wanted when he may desire to enter the service of the Society for the Propagation of the Gospel.

Committee's Resolution.

That Mr. Rosen's application for leave until January next be complied with, on the understanding that he is not to draw pay from 1st October."

The Bishop of Calcutta was present at this meeting. This was Bishop Turner, then engaged in a tour in the Presidency of Madras.

The following are the only particulars I have succeeded in collecting respecting Rosen's expedition to the Nicobars. The Danish Government, which had twice already endeavoured to colonise the Nicobar Islands, determined in 1830 to make another colonisation experiment, and asked Rosen to head the expedition. He has sometimes been called Governor of the Nicobars, and as head of the expedition, he had the authority of a Governor. All the members of the expedition died, with the exception of Rosen himself, and he returned to Tranquebar alive in 1834. It is said that he kept himself alive by large doses of quinine. It had been commonly reported that he also was dead, and on his arrival in Tranquebar, he found his wife in mourning for him. The Danes had twice before this during the 18th century tried to form a settlement on the Nicobars, but on each occasion they abandoned it after a few years on account of the unhealthiness of the climate. Some Missionaries remained till 1792, but as they did not succeed in the conversion of the natives, they returned to Tranquebar. The unhealthiness of the climate was owing to the excessive vegetation.

Danish expeditions to the Nicobar.

On Mr. Rosen's departure the M. D. C. requested the Tanjore Missionaries to resume their superintendence of the Tinnevelly Mission, and resolved that all payments to Tinnevelly should be made through them.

The following extract from a Report furnished by Adaikalam, native priest, to the Missionaries at Tanjore, relating

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Adaikalam's Report.

to the last three months of 1830, furnishes us with the date of Rosen's departure and some interesting particulars respecting the opening of the church at Nazareth. The report was written in Tamil and translated into English at Tanjore.

"The Rev. Mr. Rosen left Tinnevelly for Tranquebar on the 17th of September 1830, and all the congregations were grieved at their being deprived of the privilege of a European Missionary residing among them. From that period the care of the Tinnevelly congregations and schools devolved entirely on myself.

The church at Nazareth being nearly finished, the Rev. Mr. Rosen, before his departure, permitted me to open it for Divine Service after the completion of the building.

According to the request of the Rev. Mr. Rosen, the Rev. Mr. Schmid at Palamcotta, sent me 20 Tamil New Testaments, 20 Hymn books, 120 Catechisms, and 84 Scripture passage books; these I distributed now and then among the congregations and schools. During October I visited twelve congregations and the schools connected with them and shall forward to you my diary of this visit. The Rev. Mr. Rosen left with me a memorandum of expences, which the Venerable Madras District Committee had promised to defray for repairing and re-building chapels, schools, houses for catechists and schoolmasters, and poor Christians, and for buying some small spots of ground. I beg leave to observe in particular that the large congregation at Taruvai suffered great inconvenience, because the chapel built there fell down three years ago. Three other congregations suffer very much on the same account, particularly in the rainy weather.

On the 20th of November I arrived at Nazareth in order to visit the southern congregations and schools. I found all in pretty good order, but the rain of this year, having been very heavy, the congregations who are in want of places of worship suffered very great inconvenience. I requested the Rev. Mr. Schmid to open the new church at Nazareth, but he could not come on account of the rain and ill health; I therefore

Opening of Nazareth church.

opened it myself on the 20th of November, agreeably to the order of the Rev. Mr. Rosen, and on the same day I baptised four children and eleven adults, administered the Lord's Supper to eighty-six persons and performed one marriage.

I have found also three letters written by Adaikalam to the Tanjore Missionaries in 1831. He was much concerned to find that the sums applied for by Mr. Rosen for the repair of churches and Mission buildings had not been granted, as he had expected, by the Madras Committee. He comments on the ruinous condition of many of the buildings. He mentions the troubles which the Christians at Ugramkôṭṭai were enduring from Mr. Hughes's son, Ram Sing, for which they could obtain no redress from Mr. Hughes* though he had been kind to them himself, when the management of affairs was in his own hands. Adaikalam mentions an interesting case of the conversion of a young man belonging to Ugramkôṭṭai.

In a letter dated 10th August 1831 he complains that Mr. Rhenius had appropriated to the C. M. S. the congregation at Courtallum, though, as we have seen, Mr. Rosen had voluntarily withdrawn from the place. The only congregation indeed appears to have consisted of Adaikalam's own son and some other members of his family. He also mentions that Mr. Rhenius wished to incorporate the congregation of Ugramkôṭṭai, in the event of its migrating to Kulasêkharapêri, with a congregation of his own in that neighbourhood. He says he suggested to Mr. Rhenius in reply that as the S. P. G. Mission was so weak at that time it would be better for him to take over the whole of the Mission and allow him, Adaikalam, to retire to Tanjore, but that these matters had best be settled by his

* Mr. Hughes was well known as translator to the forces during the Poligar war. Afterwards he entered into various agricultural and mercantile speculations. Mr. Rhenius writes of him thus—"Heard that Mr. Hughes died this morning—(February 26, 1835)—the same person whom the late Dr. Buchanan calls "the philosopher of the mountains;" but he philosophised so much that he esteemed the Bible a forgery and Jesus Christ an impostor, that he never married, although he had several children, whom he brought up as heathens. Mr. Müller did right in refusing to give him Christian burial."—*Rhenius's Memoir*, 474.

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Adaikalam's proposition to Rhenius.

superiors. In such a state of things, without any agreement or understanding respecting boundaries, it was natural that such questions should arise and natural also that they should remain unsettled.

In the same letter he represents the difficulties that he frequently met with from Christians wishing to intermarry with heathens and being unwilling to wait till the heathen party was instructed and baptised. He considered that baptism ought not to be profaned by being administered in a hurry to unprepared persons, whose object in view was wholly secular. He asserts that Mr. Rhenius's catechists got over the difficulty by marrying such parties just as they were, without Mr. Rhenius's knowledge. He wished, however, to receive precise directions from Mr. Kohlhoff as to what he should do when such cases arose.

He sends the Mission returns for the half year, from which it appears that there had been a slight increase in numbers since Rosen left. From a statement of the accounts of five Mission villages which he subjoins, it appears that the income derived from them by the Mission, for the first six months in 1831 was as follows.—

Local income of the Mission.

	RS.	A.	P.
Palamcotta	33	4	0
Mudalûr	62	15	7
Nazareth	53	11	5
Jerusalem	11	9	9
Pohlaiyarpuram ...	61	4	6
Total...	222	13	3

The expenditure seems to have been chiefly in oil for church use, church sweeper's pay, peon's pay, and petty repairs.

During Rosen's absence a visit was paid to the Tinnevelly Mission by the Rev. A. C. Thomson, Kohlhoff's colleague in Tanjore. His visit was in 1834, and is mentioned by Rhenius, but I have not been able to find any record of his proceedings. He left Rhenius's house for Tanjore on the 28th April.

Rev. A. C. Thomson's visit.

I may insert here an amusing anecdote communicated to me by Mr. Kohlhoff, junior. "During the time that Mr.

Rhenius was kindly looking after our Missions in Tinnevelly, complaints occasionally came up that his catechists sometimes took away people who had been instructed by the agents under our native priest; but Mr. Rhenius was not inclined to believe that they would do such a thing. However, he was persuaded to visit one of the congregations which the native priest claimed as belonging to him—and after inquiry on the spot, he addressed a few words of advice to them and offered up a short prayer—which, as was the custom of the Missionaries of the C. M. S. at that time, was concluded without the Lord's Prayer. No sooner did he pronounce the Amen at the close of his prayer than the congregation to his great surprise went on lustily repeating the Lord's Prayer! This convinced Mr. Rhenius that these people must have received instruction from the native priest and he scolded his catechists for interfering with the native priest's work, and so this congregation was retained to the S. P. G."

Anecdote of Rhenius.

In 1831 I find the country priest Adaikalam petitioning the Committee to be allowed to return to Tanjore on account of his age and infirmities.

20th October 1833.—£20 voted to the Tinnevelly Mission for the purchase of books for the congregations out of a grant of £100 from the Parent Society for the purpose generally.

Returns of congregations for June 1833. Christians 4,109. 21 schools. Average attendance 225.

31st December 1833.—Christians 4,043. Schools average attendance 206.

Proposition for the transfer of the Tinnevelly Mission from the S. P. G. to the C. M. S.

7th March 1834.—The Secretary of the Parent Society, the Rev. A. M. Campbell, mentions a proposition that had been made to the Society for the transfer of the Tinnevelly Mission S. P. G. to the C. M. S., in exchange for the C. M. S. Mission at Mayavaram in the Tanjore country, stating that the Society had felt unable to comply with this proposition for the reasons explained in their Report.

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The following is the portion of the Report referred to.

"A proposition is made by the Church Missionary Society for an exchange of the Missions of the Society for the Propagation of the Gospel in Tinnevelly as a measure that would be of advantage to both institutions. It is stated that in Tinnevelly the Church Missionary has a large and flourishing Mission, whilst the Society for the Propagation of the Gospel has there some scattered congregations which were formed by the Danish Missionaries, connected with the Christian Knowledge Society. On the other hand, the Church Missionary Society has stations in Tanjore in the immediate neighbourhood of those of the Society for the Propagation of the Gospel in the Province.

Reasons for the transfer.

The description given of the establishments of the Society for the Propagation of the Gospel in Tinnevelly does not present them in the view in which it is incumbent on this Society to consider them before it consents to abandon one of its old and most interesting Missions.

It will be seen in reference to the summary accounts of the Missions in Southern India printed in the appendix to the Report of 1830—that the date of the first introduction of Christianity into Tinnevelly, is not exactly known, but that in 1785, there existed at Palamcotta, the chief town, a congregation of one hundred persons to whom Mr. Schwartz sent one of his catechists, that the Mission had a church there, which was built for them by a Brahminy woman, and a Missionary residence, that in 1792 Mr. Jaenické reported that the Christians generally resided in the country and formed several congregations, and that two chapels had been erected, at Mr. Swartz's expense, and that a schoolmaster and catechist were paid by Mr. Swartz.

Reasons against the transfer.

Jaenické's work.

A most pleasing picture was drawn by Mr. Jaenické of the friendly reception he met with from the natives and their good disposition and readiness to embrace Christianity and he stated that more than thirty had on one occasion gone to Palamcotta to be instructed and baptised. In 1797 Mr. Jaenické having

again visited the Southern extremity of the peninsula, stated that the congregation at Maṇapâr, the most numerous in Tinnevelly district, amounted to more than 200 souls, and that there were labouring in that District, besides Satyanâthan, four catechists with their assistants. CHAP. IX.

In 1817, the Madras District Committee called for reports of the existing state of the Mission of the Society for Promoting Christian Knowledge.

In answer to their enquiries regarding Tinnevelly, they received a most gratifying return from the Rev. Mr. Hough, the Company's Chaplain in Tinnevelly, an abstract of which will be found at the 191st and following pages of the summary before referred to, from which it appears that the expenses of the Mission were defrayed out of a fund left by Swartz, and the number of Christians of the district was stated at 3,000.

Hough's report.

Mr. Hough says there is a church at every station but only with two exceptions. They are built with raw bricks and covered with palmyra leaves. The ground on which these churches stand was given to the Mission by the Nabob's Government about the year 1800, and most of the buildings were erected at the same time. These I have seen are in very good repair and it requires but a small sum annually to keep them so. After speaking of certain groups of Christians, of whom he gives a most pleasing account, Mr. Hough concludes with these words:—

"*If the Society had no other fruit of their cares, their exertions, and their expenditure for the Promoting of Christian Knowledge in India, to produce, they might point triumphantly to these two villages in proof that their labour had not been in vain.*"

Later communications from S. India fully confirm the preceding Report. In 1830, the Society had 21 Christian congregations in Tinnevelly, inhabiting 20 large and 52 smaller villages. These congregations consist of

1,052 families.
3,626 souls.
13 schools.
279 children in the schools.

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The abovementioned villages extended to a distance of forty-five miles from Palamcotta, in an easterly, S. E., and southerly directions. The principal villages are Nazareth and Mudalûr *alias* Moodalore, which are so well described by Mr. Hough. The congregation of Nazareth, twenty-three miles east from Palamcotta, consists of 155 families, (nearly 500 souls) residing in it and its vicinity. There is not a heathen among them. The Society P. C. K. granted through its Madras Committee £150 for the erection of a commodious church at this station, and the inhabitants, though poor, contributed £35.

Mudalûr, thirty miles S. E. of Palamcotta contains 241 families (about 800 souls). They are all Protestants. Their church, school-room, &c., are described to be in good order, the utmost harmony has hitherto prevailed between the Society's Missionaries in Tanjore, and the Missionaries of the Church Missionary Society, stationed at Palamcotta. Indeed the Rev. Mr. Rhenius of Palamcotta has, at different periods, kindly undertaken, at the request of the brethren at Tanjore, to make disbursements to the Society's catechists and schoolmasters in Tinnevelly, and the information which Mr. Rhenius readily gave of the Society's congregation in Tinnevelly, fully corroborated the foregoing statement of their extent.

Rhenius's reports.

It ought to be observed that the Church Missionary Society has no Mission in Tanjore, but only one at Mayavaram; and this is rather a Seminary with a circle of twenty-nine schools attached to it in which are educated

Hindoos	1,552
Mussulmen	37
Protestants	29
Roman Catholics	13
Girls	15
	1,646

The above twenty-nine Protestants are the children of Christians employed in the Seminary at Mayavaram, and in the

schools connected with it, but these heathen schools of the Church Missionary Society are efficient and the greatest good may be anticipated from them. The paucity of Missionaries in the service of the Society for the Propagation of the Gospel has prevented the stationing one at Palamcotta to take the charge of these village congregations, and of those assembled at the chief town, and it has always been a subject of cordial gratification to the friends of Christianity that the active labors of the Church Missionary Society have been extended to that province and that the native Protestants have thus had better means of religious instruction and Christian worship afforded to them than they would have had in the absence of any Missionary of the Society with which they were immediately connected.

Labours of the Church Missionaries.

But though inadequacy of the assistance rendered by our own Society has been deeply lamented, we have never abandoned, and it is to be hoped, never shall abandon, this province. We have now a fair prospect of stationing a Missionary there, and our institutions at Vepery will ere long, furnish us, we confidently hope, with trustworthy and competent catechists and instructors.

The exchange is recommended on three considerations; the 1st, is the concentration of Missionary labours on a given portion of heathen population. It does not appear how this consideration bears on an exchange of Christian congregations and chapels.

The 2nd consideration is a diminution of the expenses of the Missionary residence and travelling charges, which would result from the transfer. If our Society shall be enabled to fix a resident Missionary at Palamcotta, as recommended by Mr. Hough, and as repeatedly urged by the Bishops who have visited the South of India and by the Madras District Committee, the expenses of the visitations from Tanjore will be at an end. The Society must be anxious rather to extend, than to limit their Missionary labours, and the means of doing so, it is hoped, will not be found wanting.

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Three considerations pro and con.

The 3rd consideration is the preventing of collision between the Missionaries of the two Societies, which, it is said, will become the more probable in proportion as their operations are enlarged. Notwithstanding that no community of interest or of operations has hitherto existed between the two Societies whose labours are employed in the South of India, the greatest harmony has ever prevailed between the Missionaries themselves, who have always met as brethren. This good feeling towards each other has done much to keep out of view of the natives the non-co-operation of their superiors.

The natives of India accustomed to unity of control would not readily comprehend why ordained clergymen of the Church of England, engaged in the same work of imparting the knowledge of true religion, should not proceed together under the direction of their common superior. Hitherto the separation of interests has not been prominently brought to their view and any measure that would have that tendency is surely to be avoided."

From this time nothing more was heard of this proposition for a transfer of the S. P. G. Missions in Tinnevelly to the C. M. S.

Rosen's return.

At a meeting of the Committee on the 19th February 1835, a letter was read, dated 9th February, from Rosen, who had now returned from his unsuccessful expedition to the Nicobars and begged to be reinstated in the position of a Missionary in the Society's service.

The following extracts from a letter from Bishop Wilson to the Parent Society in 1835 throw light on the condition of things in the Tinnevelly Mission at that time and on his reasons for the appointment of Rosen and Irion.

The Bishop arrived in Madras on 10th December 1834 and gave three months undivided attention to South India. He brought with him "young Mr. Kohlhoff to see his aged father and for the recovery of his own health from a bad attack of fever. Mr. Caemmerer (ordained deacon 16th Nov-

ember 1835) is to come up for six months to Bishop's College, previously to his ordination at Christmas, if we can possibly, and we must, spare him from Vepery." "At Tinnevelly," he says, "I fear the report of the Rev. Mr. Hough must now be much reduced, from the lapse of time and the effect of unobstructed decays."

Bishop Wilson's arrival.

"Tinnevelly has never yet possessed a resident Missionary, though there are forty catechists and schoolmasters, and four thousand Christians. I have provided two Missionaries. The Rev. Mr. Irion, now at Vepery (who, I am happy to say, applied to me for Episcopal orders, and received them at Tanjore and Vepery), is to proceed to Nazareth, with its five hundred converts, the moment Mr. Calthrop has got up the Tamil. His removal was expedient, from the irritation which the discharge of his duties almost necessarily created under the sad rebellious temper of the flocks long previous to the caste question. In the meantime, I have ventured to receive again, for the Society's approbation, the Rev. Mr. Rosen, under whose eye the Church at Nazareth was erected, and whose golden dreams at the Nicobar Islands having been dissipated, an increased humility and steadiness seem to have been wrought. I proposed to plant him at Mudalûr, where there are eight hundred Christians."

Bishop Wilson's statement of the wants of the Missions.

"Here another Missionary," he says, "a third, will be indispensable. And if a clergymen of some standing—if he were fifty years of age, so much the better—could be induced to go out to stand in the gap,—a man of thorough piety, good temper, firmness, experience in a large parish, meekness, tact, knowledge of ecclesiastical antiquity, and talent for preaching, the benefit would be immense. It was the unanimous feeling of the Madras Committee, when I represented the case, that such a Missionary, even if he never acquired a word of the native language, might, through an interpreter, control, animate, and bless the whole circuit."

He adds, "Besides the places I have mentioned, and where more labourers are needed, the Society will not forget that

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Madura, Ramnad, Negapatam, the transferred Missions, the Coleroon congregations, Combaconum and Vellore, are utterly without aid."

In the course of the letter the Bishop expressed the delight he felt that Tinnevelly had not been relinquished by the S. P. G. He had read the Society's reasons for declining to take this step with hearty approval.

With reference to the proposals contained in this letter the Society's Report adds, "It can hardly be necessary to state that the Society instantly confirmed the appointment of Mr. Rosen, as a Missionary, * * * and that it concurred in the location of Missionaries as arranged by his Lordship." "It has also resolved to prepare a summary account of the East Indian Missions, and to circulate it extensively among its subscribers and friends; with a view to obtain candidates for Missionary employment, and also for the offices of Superintendent and English schoolmaster at Vepery and Tanjore."

The Society's approval.

Rosen could not have returned to Tinnevelly with much satisfaction, for he complained to the Bishop of the privations he had suffered there before, having been unable he said even to get bread and butter. Probably he referred to the difficulties in procuring these articles he may have met with in country stations and in travelling. Bishop Wilson was disappointed to hear such complaints from a Missionary. But he recommended to the Society his re-employment on account of his counterbalancing good qualities and Missionary qualifications.

Rosen's complaints.

At the same meeting the Bishop informed the Committee that he had found it necessary to remove Nallatambi, country priest, from Tinnevelly for "highly criminal conduct."

Rosen's return to Tinnevelly.

Rosen reached Tuticorin on the 31st March 1835.

"The heavy rains, which fell in the end of March and in the beginning of April, detained me some time at Tuticorin. I reached, however, Nazareth at the commencement of the Passion week, [that is, on the 12th April], and spent the same

in preparing the people for the Lord's Supper, which I administered on Easter day."

Rosen had been instructed by the Madras Committee to select two sites for the residence of Missionaries, as it was their intention that there should always, in future, be two European Missionaries stationed in Tinnevelly, and they had already fixed upon Irion, then at Vepery, as Rosen's future colleague. Irion, we shall find, arrived the following year. Shortly after Rosen's arrival, he went to Palamcotta to consult with the Europeans there, especially Mr. Rhenius and the C. M. S. Missionaries, respecting the choice of a station.

Selection of stations for Missionaries.

Rhenius made over to Rosen Rs. 507, being the balance in his hands of money belonging to the Mission of the S. P. G. The Madras Committee S. P. G. sent Rhenius a vote of thanks for the superintendence he had kindly exercised over their Missions during the absence of their own Missionaries. Rosen writes to the Committee, "I have made the best inquiries about the most suitable place for a station. It is agreed on all hands, that Nazareth holds the preference. I have been strongly advised by those who interest themselves in behalf of our Mission, and who at the same time are competent judges of the matter, to oppose the plan of making Mudalûr a Missionary station." He advocated the division of the Mission into two districts, a northern and a southern, with a bungalow in each. He represented that there was no place in Mudalûr where he could live whilst a bungalow was being erected and asked permission to rent a small house for a time in Palamcotta. The Committee were resolved that he should live in Mudalûr, and made him a grant of Rs. 150 to enable him to run up a temporary residence at Mudalûr whilst the permanent bungalow was being erected. The Committee were undoubtedly in the right in the view they took. He again and again expressed his disapproval of the choice of Mudalûr as a Missionary station, and was in terms for the purchase of a piece of land near Nazareth for the erection of a bungalow. Afterwards he

The Mission to be divided into two districts.

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set himself energetically and with pleasure to erect a bungalow there. He sent the Committee a plan, which shows that he intended that his bungalow should be erected on the site where the present bungalow stands. At that time, however, the site did not belong to the Mission. He estimates the cost of this bungalow, like that which he was about to erect at Mudalûr, at 2,000 Rupees, provided that the building were superintended by the Missionary himself and the materials purchased by him.

Visit to Mudalûr of the Rev. J. Tucker, Secretary Corr. Com. C. M. S., Madras.

Mr. Tucker.

A letter was received by the M. D. C. from Mr. Tucker dated 28th April 1835 mentioning that he had visited Mudalûr, in company with Rev. Messrs. Schaffter and Lechler, before Rosen's arrival. A copy of this letter was forwarded to Rosen for his information. It was probably at that time that the name of Tuckerpuram was given to a small Christian village in the vicinity, then belonging to C. M. S., but now included in the S. P. G. district of Mudalûr.

Mission bungalow.

Rupees 2,000 were paid by the Secretary M. D. C. S. P. C. K. out of "the Tanjore Church Fund," being a moiety of the sum of Rs. 4,000 voted from that fund for the erection of Mission houses in Tinnevelly. This sum was remitted to Rosen by the M. D. C. S. P. G. Rosen writes on 12th May 1835, that he had not yet finished the erection of the temporary residence, and that he was endeavouring to purchase a piece of ground at Mudalûr, the only piece there fit for the erection of a Mission house. The plan of the bungalow to be erected at Mudalûr was one of those drawn out for the Committee by Lieut. Garrard, was accepted by them, and sent to Mr. Rosen, with instructions to erect a bungalow in Mudalûr according to that plan. He was at the same time instructed to go on with the bungalow at Nazareth, as soon as a site could be procured. He was allowed to remain, however, in Nazareth till the Mudalûr house was built.

The Madras Committee having adhered to their plan of erecting a Missionary's house at Mudalûr, Rosen in a letter written at Edeyengudi furnishes them with a sketch of the most suitable site and a plan of the proposed bungalow. He complains, however, that the ground is low and exposed to inundations and that if a bungalow is erected there, the ground will have to be raised. He then describes how much more advantageous it would be to build a bungalow for a Missionary on the sea-coast. The spot he preferred was called Aiyamperumâl-kudiyiruppu, near Manapâdu, where there was a congregation of Christian weavers. He gives a sketch of this place. Notwithstanding the praises he bestowed on the place it appeared from his own sketch that the Paravar fishing village of Manapâdu lay between his proposed bungalow and the sea. If however, he says, the Committee had unalterably determined to build at Mudalûr, he was ready to go and establish himself at that place.

Rival station.

In a letter of the 14th August he mentions that the plan of allowing one of the Missionaries to reside at Palamcotta—a plan, which for some reasons he thought advisable—had been definitively abandoned. If therefore both the Missionaries were to live in the country and one of them was to be at Nazareth, Mudalûr was too near Nazareth to be a suitable place for the residence of the other. For this reason he argues again that Aiyamperumâl-kudiyiruppu (near Manapâdu) being at a greater distance would be preferable. Besides, being on the sea coast it would be more healthy, which was a consideration not unworthy of the Committee's consideration.

He says he is ready to collect all the necessary materials for Mr. Irion's bungalow at Nazareth, but thinks that it would be better for Mr. Irion to build it himself. He could have the temporary house he had himself just erected to live in whilst the building of the larger bungalow was going on. He had purchased the site of the bungalow at Mudalûr for Rs. 50.

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In a letter of the 12th May he proposes to the Committee the appointment of a certain number of the catechists as Inspecting catechists, in accordance with the plan adopted by Rhenius. He says, "the state of the Mission, in my opinion, its extent, its many small scattered congregations, and the constant troubles about worldly business, no doubt arising out of their intermixture with the heathens, makes it necessary to have a constant watch over them, which, I think, can best be effected by faithful superintending catechists. My wish is therefore to choose out from among the present catechists three, allot to each a certain portion of the Mission, where they ought to superintend the respective congregations, making only short stays at each place. It will cause a little additional expense, but it will fall far short of the expenses incurred by the country priests, who besides have done more harm than good. The country priest usually with great reluctance tore himself from his flesh-pots at Tanjore, to sojourn in this palmyra wilderness, but again indemnified himself by spoiling the Egyptians." He here refers especially, if not exclusively, to one of the native priests, the last of the series, Nallatambi, who immediately preceded him in his second period of residence. He recommends also the appointment of a few more catechists of the ordinary description, as he found that one person could not efficiently take charge of several villages situated at a distance from one another.

Inspecting catechists recommended.

The letters of that time are full of discussions relating to the Mudalûr assessment. A favourable arrangement with regard to this assessment formerly existing had been set aside by some of the Collectors of the later period, as was supposed, through the hostile influence of heathen revenue officials.

The next document I have found is a journal of considerable length of a tour through the various congregations of the Mission undertaken in July and August 1835. This journal gives a very unfavourable view of things in general. The people had evidently gone back in every thing during Rosen's

Unfavourable view of things.

long absence. Lying, false accusations, litigiousness, and uncleanness appear to have become exceedingly rife amongst them, especially he says, in Mudalûr; and the catechists, who ought to have been the leaders of the people in every thing that was good, seemed to him in too many instances to have been as bad as the people. Formerly when the Tinnevelly Mission, S. P. C. K. or S. P. G., was left without a Missionary of its own, Rhenius did what he could, in addition to his own duties, at least to keep things from deteriorating, but by this time his own relations with the Church Missionary Society and the Church of England had become unsettled and unsatisfactory and he appears to have left the S. P. G. Mission to itself.

There is very little in Rosen's journal of July and August 1835, which seems worth preserving. I quote what he says about Ugramkôṭṭai.

This place was formerly a fort, but has been demolished. For the present there are very few traces existent. The ditch however, is still perceptible, and in some places the inhabitants dig out quantities of very large bricks from the foundations of the ramparts. The number of Christians at this place is about 170. They are all of them of the Pallar caste, and with few exceptions, bondsmen. The congregation at times has been larger; this is owing to some of the Christians emigrating for their livelihood. Not long ago about seventy people of our congregation left the place and are now scattered over a tract of country near the mountains where they maintain themselves by cutting and selling firewood, which is also the occupation of many of the present Christians.

Ugramkôṭṭai.

The church has been pulled down on account of its ruinous state. As there was no place for me to dwell in, I got my palankin brought to a small hut used for a cutcherry outside the village. The landlord, whose name is Deva Sing, came in the course of the forenoon to see me. He gave me a present of fruits and greens from his garden. The school consists of twenty-one children (ten girls), eleven of the children could say

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their catechism. They were all well instructed considering their age. Some of the elder children who have left the school were also examined. Two heathen who have been instructed for some time past by the catechist were also examined. One of them knew the whole of the catechism by heart. They had both of them a pretty good notion of Christianity and answered sensibly to general questions. Five Roman Catholic families (eleven individuals) were also included among the catechumens of the congregation. I found them likewise well prepared, and had altogether reason to declare to the catechist my satisfaction with the manner in which he had taken care of the souls of the people. The catechist's name is David, a native of Tanjore.

Examination of congregation and school.

"A girls' school was formerly here. About a dozen of the more grown girls attended Divine Service distinguished by a decent dress which they formerly had as a present from the school; but the people here in general appeared cleanly and decently dressed." "They had made a pandal in the front of the old school for Divine Service. There could be about one hundred persons present. Two grown persons were baptised and eleven infants. Eleven Roman Catholics were received into the congregation, which act consists in making them solemnly promise in the face of the congregation, that they will renounce Popery, &c., and will diligently hear and read the word of God and walk accordingly. Formerly they were also enjoined to do their utmost to bring all their relations, &c., over to the Protestant Church. I think this part of the charge liable to great abuses and leave it out. I think it is the duty of a Missionary to avoid that proselyte-making which our Saviour upbraids the Pharisees with. The word of God if faithfully preached, will surely do all that is necessary to increase our flock and bring sinners to repentance."

"Before my departure I viewed the preparations made for building a new church. Ten Rupees have formerly been given towards this use from the Missionary. The catechist is now buying bricks (of the old fort) which are about four times the

size of the present bricks. Yet they are sold at a cheap rate, viz., 1,000 for Annas 6, Pies 8. We shall however not want more than 10,000 of these bricks as the walls will be built rather low. Palmyras have also been purchased, and some of the old ones remain. Some more are required, besides planks for door and windows. The Christians have promised some work and Rs. 20. They demand still Rs. 20 of the Mission to finish it."

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Church at Ugramkôṭṭai.

In another communication I find the following reference to the same catechist David. "The catechist David of Ugramkôṭṭai is the only one who sings the Lutheran Hymn tunes correctly. Lest the tunes should degenerate too much, (in many instances they are very much corrupted), I have requested him to teach under my inspection some of our young men, seven days every month, whenever he attends here, to report about his district. The English hymn tunes can only in two or three instances be applied to the compositions in our Tamil hymn book."

David catechist.

This catechist David, made shortly afterwards an inspecting catechist, was the first Tinnevelly catechist connected with the S. P. G. Missions admitted to Holy Orders. He was prepared and brought forward by Dr. Pope. He was ordained in 1854 and died in 1865. His parents and family belonged to Ugramkôṭṭai, but he was born in Tanjore and brought up by the celebrated Tanjore Poet, so that he he had every opportunity of acquiring the skill in singing Rosen found he possessed.

David afterwards ordained.

Rosen was at this time full of anxiety about some acts of violence that had been inflicted on the Nazareth Christians by the heathen Maravars in the neighbourhood. The attempt to get the offenders punished led to much expense and trouble; but ended in failure. Mr. C. J. Bird, then Assistant Collector, was convinced of the truth of the case and sent it to the Criminal Court, where it was thrown out.

In a letter dated 15th October, Rosen mentions the slow progress he was making in the collection of materials for the

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Missionary bungalow in Mudalûr. He could get no help either from the native officials or from the Collector.

In this letter he describes the four ranges into which he had divided the Mission, with the names of the inspecting catechists appointed to each and their salaries. They were as follows :—

i. Ugramkôṭṭai, David, pay Rs. 7. Villages.
Ugramkôṭṭai.
Palamcotta.
Kânsaipuram.
Padmanâbhapuram.
Pûvâṇi.
Dalavâypuram.

ii. Nazareth, Tavasiappen, pay Rs. 8-12. Villages.
Nazareth.
Jerusalem.
Kulasêkharapaṭṭaṇam.
Houghaiyarpuram.
Aiyamperumaḷkuḍi.
Aiyarvilaiputhûr.
Sivattaiyâpuram.

iii. Mudalûr, Sândappan, pay Rs. 10. Villages
Pohlaiyarpuram.
Nainûr.
Nallanagaram.
Taruvai.
Bethlehem.
Samariapuram.
Kîraikârantaṭṭu.

iv. Edeyenguḍi, Gnânapragâsam, pay Rs. 8-12. Villages.
Edeyenguḍi
Pottakâlanviḷai.
Kailâsapuram.
Chettiârputhûr.
Marakâṭṭuvilai.
Kuṇḍal.
Kârikôvil.

"The following transfers which long have been in contemplation have also been made :—

NAMES.	FROM WHAT PLACE.	TO WHAT PLACE.
Christian.	Edeyengudi.	Palamcotta.
Dêvapirasâdam	Palamcotta.	Padmanâbhapuram.
Satyanâthan.	Sivattaiyâpuram.	Kuṇḍal.
Gnânaolivu.	Kîraikârantaṭṭu.	Mudalûr.
Yêsadiân.	Padmanâbhapuram.	Kîrakârantaṭṭu.
Visuvâsam.	Mudalûr	Adaikalapadi.
Gnânapragâsam.	Mûkkuppîri.	Edeyengudi.
Pâkyanâthen.	Jerusalem	Nallanagaram.
Tavasiappen.	Nallanagaram.	Jerusalem.
Sênâpati.	Newly appointed.	Mûkuppîri.
John.	Do.	Dalaivâypuram.
Dêvasagâyam	Do.	Nallanagaram.

Rosen had applied to the Committee for grants for the erection and repair of churches and schools.

The Committee state that the congregation should themselves bear the expense of erecting their churches and catechist's houses and keeping them in repair, and request Rosen to press this duty upon them. They require him in future in every application for building or repairs to state what portion of the charge will be met by the people. This was a move in the right direction—the first definite move in the direction of self-support I have noticed. Rosen explains in reply that the churches erected in the villages were not erected or repaired solely at the expense of the Mission, as had been supposed to be the case, but that the congregations contributed.

Self-help recommended.

"The repair of chapels, &c., as also the building of the same is never done entirely at our sole charge, except in such places, where the congregation (as is the case at Palamcotta and Taruvai) is nearly in a state of beggary. When the estimate of a chapel is put down at the rate of 7 Rupees, the real expenses are at least 14. This will easily be conceived, when it is observed that only for the roof of a small-sized chapel are required about thirty palmyras (*i.e.*, pieces of), the price of which may vary at 5, 6, or 7 Rupees. Besides this,

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carpenter's hire, nails, thatching, unbaked bricks for the walls, a plank or two for the doors and windows. It is invariably the custom among us, as among the Missions of the C. M. S., that the members of the congregation contribute some materials (as palmyras) or work towards the erection of such buildings. It is however true, that if we indulge the natives too much, they will throw all their burdens upon us, and do themselves nothing. Such indolence ought certainly by all means to be prevented.

Proportion of expenses to be met by the people.

On further consideration the Committee laid down a definite rule with regard to the proportion of their grants to native contributions. They resolved to meet two-thirds of the expense of erecting chapels and houses, provided the people paid one-third.

Referring in another letter to the unsatisfactory conduct of many of the Agents he says—"It is a great pity that the country priests, who chiefly have been the instruments of appointing the catechists in this Mission, and who ought in the absence of the Missionaries to look well after such things, have suffered the persons in question to grow up so many years in ignorance and sloth, till at last they are become incapable of improvement. It is for this purpose chiefly that catechists-meetings have been instituted; and it is hoped that the younger ones among the native teachers thus will be stirred up to activity both for the improvement of their own minds and for that of the souls committed to their charge. I trust also the superintending catechists, will, if they are always on their alert, do some good to keep every one to his duty."

Unsatisfactory native agents.

I quote from one of his letters the following general observations on the condition and peculiarities of the Shanars.

"Here I beg to say, that the Tinnevelly Mission is different from many other Missions. The aborigines of this country, the Shanars, are as free as any of the four (or rather two) castes of Hindus, yet are not as the other free-people are enslaved by the Brahminical creed; they have their superstitions and idolatries, but there is nothing which binds them

in such a manner to the pagoda worship and an ancient and nearly deified priesthood, as the poor Sudras are bound. The inferences from this I need not enlarge upon. I shall only make the general observation, that they are found in much greater numbers to apply to the Christian teacher than any other description of Hindus. I would not take upon myself to say that they are better Christians than the other natives. All really converted Christians, I think, must be the same; so I also think, that among the Christian Shanars there are not a few, who really deserve this name. The majority of them, however, appear to promise more than they afterwards find themselves able to keep. And in the same manner as they without much difficulty give their names to be enlisted under the banner of Christ, they again on slight temptations easily became traitors to the same cause. Hence these people must be watched in a particular manner; it is not sufficient to assemble them only on the Sabbaths to worship their Maker, they must with the same attention be called to morning and evening prayers, and if they are scattered about in various directions, it becomes necessary to employ a catechist for the sole purpose of going daily about to the different places and to visit the different people exhorting them and praying with them, otherwise there is, as instances show, a great temptation to them to relapse to heathenism. "In this manner the Committee would perceive that more teachers often are necessary, who could be spared if the congregations were nearer together. Hence it also happens, that families of heathens join our Christian families. They then, if their numbers amount to upwards of twenty or thirty persons, require a catechist to reside among them."

The Shanars.

More catechists required.

Arrangements were being made about this time for sending the Rev. J. L. Irion to Nazareth. At a meeting of the M. D. C. on the 27th October 1835 a letter was read from the Bishop of Calcutta, dated 22nd September, to the Archdeacon of Madras, as President of the M. D. C., mentioning his intentions with regard to the ordination of Mr. Cæmmerer

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Irion.

and his wish that on reaching Madras he should be appointed to Vepery and the Rev. J. L. Irion (then at Vepery) appointed to Nazareth or some other station to the south.

Irion was at this time ill and recommended by the medical men in Madras to abstain from all clerical work and to take a change. They recommended his going to the Neilgherry hills or the Cape. On account of the expense likely to attend a change to the Hills or the Cape, he requested and obtained permission to go to Tranquebar instead, where it was his intention to occupy himself with the preparation in Tamil of a volume of sermons, mainly from Simeon and Cooper. The M. D. C. approved of his proposition and recommended him to include in his work a translation of three of the Homilies. He reached Tranquebar on the 16th January 1836.

Irion's literary work.

Rosen's letter of 2nd December 1835, speaks still of the difficulties he met with in the way of obtaining palmyras for the Mudalûr bungalow. He attributes these difficulties to the Tahsildar of Panjamahl (Trichendûr). Mr. Bird sent an express order in his favour, but the Tahsildar did not act upon it. He gives a sketch of the site and a plan of the bungalow, which accords in every particular with what I found there on my arrival in the end of 1841. This letter was written in Sâttânkulam, a few miles from Mudalûr, where a bungalow had already been erected by the C. M. S. In a postscript he adds that Mr. Bird had sent the Tahsildar another and more stringent order about palmyras. He also sent a peon to assist. On the 7th January 1836, he states that the trees were then at last actually being felled.

Work of Mudalûr bungalow.

The most noteworthy statement in Rosen's letter of this date is that he had been endeavouring to make a collection for the purposes of the Mission in Palamcotta. This beginning was not very successful, but the field had been pre-occupied by Rhenius, a man of great personal influence, who had only

to ask in order to receive. Rosen gives a list of his subscriptions, amongst which I find Colonel Oglivie, Rs. 7; Mr. Prendergast, 7; Mr. Bishop, 10; Mr. Simmond, 5; Mr. Bird, 5. Total 34. He proposed to expend the money on the beautification of the Mudalûr pulpit. Any thing that remained was to go to the repair of chapels, &c.

First collection in Palamcotta.

Bishop Corrie visited Tinnevelly in January and February 1836. The Parent Society in its Report for 1836, says, p. 44, "In the months of January and February of the present year the Bishop of Madras visited Tanjore and Tinnevelly, with a view to acquire correct information as to the state of the churches in that quarter. The Society's congregations in Tinnevelly had been visited previously by Rosen, and a detailed account of them presented by that gentleman to the Committee at Madras."

Bishop Corrie's visit.

Bishop Corrie's main object in visiting Tinnevelly was to endeavour to heal the schism caused by Rhenius. He spent six days in Palamcotta during which time he admitted the Rev. John Dêvasagâyam to the priesthood. Rosen had an interview with Bishop Corrie in Palamcotta. He then laid before the Bishop various particulars regarding the state of the Mission, which he requested him to bring before the Madras Committee.

The Rhenius' schism.

Rosen's returns of congregations and schools to 31st December 1835, are as follows: Christians 3,903, communicants 190. If this number was correct, there had been a falling off in numbers rather than an increase. Average attendance of children in school, 182.

CHAPTER X.

PERIOD OF IRION AND HUBBARD.

Irion.

THE Rev. J. L. Irion arrived in India in 1829 and was stationed for some years at Vepery. He arrived at Tuticorin in July 1836 and at Nazareth, his future station, on the 30th of the same month. He was a native of Holland and came out in Lutheran orders, but received episcopal ordination from Bishop Wilson. He was ordained deacon at Tanjore on the 31st January 1835, and priest at Vepery the following month. It will be seen that his career in Tinnevelly was but short.

Particulars about Irion.

On the 4th May 1836, Irion informs the Committee that his health had been improved by his residence in Tranquebar and wishes to know what his future location is to be. The Committee resolve that on the re-establishment of his health he should proceed to take up his appointment in Tinnevelly. He was instructed to proceed to Nazareth, as originally appointed, but allowed at his request to live at Tuticorin till his health was sufficiently re-established to go to Nazareth and the house at Nazareth was ready. It was his intention to leave Tranquebar for Tuticorin on the 29th June. Rosen wrote on the 9th June that he thought it would be injurious to Irion's health if he resided on his arrival in the temporary house at Nazareth.

Rosen's Returns of 30th June 1835 show the total of Christians as 3,884. Again a small diminution.

Irion's arrival. Takes charge.

On the 19th July he states that the Nazareth bungalow could not be erected before the monsoon and proposes that the grant for it should be trans-

ferred from himself to Irion. The Committee approve and leave to Mr. Irion the plan of the bungalow, provided it did not cost more than Rs. 2,000.

Irion reports his arrival at Tuticorin on the 17th July 1836, and Rosen reports that Irion had received charge from him of the two northern districts of the Mission.

On the 11th August Rosen reports that he had taken up his abode in the new Mudalûr bungalow.

In a letter dated the 19th August, Irion informs the Committee that he has commenced his work and hopes in a few days to forward his journal of visits to the congregations. He states that nothing can be done for the house at Nazareth during the rainy season, but laying the foundation and preparing materials. He intends to purchase the spot of ground recommended by Rosen. He requested permission to rent a house in Palamcotta till the house in Nazareth was finished. The Committee as usual are opposed to his residing in Palamcotta, but will not object to his living for a time in Tuticorin. They recommended, however, that he should borrow the use of the C. M. S. bungalow at Sâttânkuḷam, as had been done by Rosen; he is authorised by the Committee to purchase a piece of land in Nazareth for a site for Rs. 100. In the following month he sends the Committee a plan of the bungalow he proposed to erect. The plan had been approved by Rosen.

Irion's first journal.

On the receipt of a letter from Mr. Rosen of the 25th July, stating that he would meet me on the 2nd August at Nazareth for the purpose of consulting about the affairs of the Tinnevelly Mission, I set out on my journey from Tuticorin on Friday afternoon, with a view of visiting in my way to Nazareth the two villages Sebattayapuram (Sivattaiyâpuram) and Sawyerpuram.

My bearers having lost the road, I did not reach Sebattayapuram before quarter past eight. At my arrival a few individuals appeared of the small number of Christians (about fifteen souls) living there. But their chapel being just repairing, and the place being near Sawyerpuram, I held only some

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conversations with the people, who promised to attend to-morrow morning at Sawyerpuram, where I told I would keep a Service. Arrived about 10½ P.M. at Sawyerpuram. Found there in the catechist a relation of catechist Pâkyanâthan of Tanjore, who informed me that his uncle, the said Pâkyanâthan (generally called Vepery Pâkyanâthan), still desired to be with me in Tinnevelly. The catechist's family also came to see me and it being moon-light I continued conversing with them and the catechist till late in the night. 30th. Inspected in my morning walk the Mission ground, about the limits of which it appears some questions are to be settled. At 10 o'clock held a Service; preached from Matt. xvi, 26. There were about thirty persons present. The catechist of this place has also to visit and to perform at turns Divine Service at Sebattayapuram, and there are several families or individuals scattered abroad in several adjoining villages—partly baptised Christians and partly candidates for baptism, under the instruction of the same man. After Service there were several petitions presented to me—partly about disputed rights to grounds, lost property and other points involving law-suits, and partly about the establishment of a school in one of the two places. I told the people that the object of my visiting them was to instruct them and to acquaint myself with the circumstances relative to my pastoral duties, and that I would consult Mr. Rosen about the different points in question.

Sawyerpuram.

Left Sawyerpuram about 3 P.M. The catechist had in the meanwhile sent a message without my knowledge to Nazareth. In passing through a village called Pragâsapuram, I was surprised by seeing men and women and children rushing out of their houses in every direction and surrounding my palankin. On enquiring about the reason of this concourse of people (about eighty), I was informed that they are Christians of the Church Mission Society. I stept therefore out and conversed a little with them. As we were already near to Nazareth, they showed me a point of the church which appeared in sight between the tope of the palmyra

Pragâsapuram.

trees. A number of them continued to accompany me, and advancing a little further, we met the catechist with a number of people who had come from Nazareth to meet me. The catechist had a hymn book, and the school children some verses written on paper from which they began to sing as I approached. I stepped again out of the palankin and walked along with them, when they told me that they had been long expecting me and that the report of my arrival at Tuticorin had surprised them, when they had least thought of it. At the entrance of the village stood crowds of people on both sides, and as we advanced, the church bell was ringing, and the drum (the signal for assembling the people) was beating. They led me directly to the church, which is facing the road. I directed the catechist to perform the evening prayers in his usual way—though it was not yet the appointed hour for it. And afterwards I adressed a few words to them. My heart being too full to be able to speak much. They seemed with eagerness to catch the words from my lips.

Arrival in Nazareth.

31st Sunday.—Preached from John xv, 9: "As the Father hath loved me, so I have loved you, continue in my love." The number of hearers I suppose to be about 300. The catechist says that there would be more, if there were not at this time of the year a number of the men absent, on account of selling their articles of merchandise (principally black sugar) in the northern parts of the country. Had several calls in the afternoon from the catechists and some other men of Adaikalapuram and other small Christian congregations here about.

1st August.—Morning examined the school children; about thirty present; some boys read very intelligibly and answered satisfactorily. It appears to me desirable that this school should be raised to a higher scale than it is at present, when it might be made a nursery for a seminary.

Made notes about the situation, the numbers and the relative distances of the northern congregations, wherein the superintending catechist from Jerusalem, who called on me to-day

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did assist me. Enquired also about a piece of ground proposed by Mr. Rosen to be purchased for the Mission house. I understand that there are eight or ten partners or shareholders of which the Mission itself is one. Some are ready to dispose of their shares, but others appear unwilling.

Mission house.

2nd.—According to Mr. Rosen's letter of the 25th July, I should have expected him here, but by a subsequent arrangement I engaged to call on him at Sâttânkuḷam for consulting about the Mission business, and the purchase of the ground and the building of the Mission house at Nazareth. Besides that, a violent attack of the bowel complaint wherewith I was seized last night obliged me to send in the early morning for bearers in order to leave the thatched bungalow; the walls of which it appears had just been finished whitewashing a few hours before I arrived at Nazareth; to which circumstance I conceived this relapse of the same indisposition wherewith I had been twice attacked at Tuticorin, was to be attributed. No bearers being found at the first stage to which I had sent, I was obliged to wait till 3 P.M., but as soon as I came in the open air, I felt much relieved, and at 6 o'clock I arrived at Sâttânkuḷam and was kindly received by Mr. and Mrs. Rosen.

3rd.—Had conversation with Mr. Rosen about the concerns of the Mission. We thought it best to make the provisional division of the district, so as it was when there were two country priests of the Society in Tinnevelly, the one stationed at Mudalûr, who had to visit the southern congregations and the other at Nazareth, whose circle was north and north-westward; so that the congregations under my care would be besides Nazareth: Padmanâbhapuram, Tinnevelly or Palamcottah, Ugramkôṭṭai, Pârvatipuram, Kânsapuram, Pûvâṇi, Daḷavâypuram, Sawyerpuram, Sebatyapuram (Sivattaiyâpuram), Jerusalem, and a few other places where there are but few families or individuals residing.

Division of the Mission into two districts.

About the ground for the Mission house Mr. Rosen mentioned the same difficulties which I heard of at Nazareth; we

must, however, try to come to an arrangement, as the Mission ground on the west side of the village is not only inconveniently situated but, if a house were built there it would also be very much exposed to the landwind. Mr. Irion's journal after this contains some particulars about Ugramkôṭṭai, Pûvâṇi, &c., which need not be quoted.

Erection of chapels.

The Committee make grants at Rosen's request for the appointment of schoolmasters at Kanandikuḷam and Pûvâṇi, and a catechist at Râjupadi. They also make grants for the erection of chapels at Ugramkôṭṭai, Pârvatipuram, Pûvâṇi, Daḷavâypuram, Râjupadi, and for a catechist's house at Daḷavâypuram. Irion now asks for a small grant for the erection of a church at Taṭṭâpârai. M. D. C. will comply on condition of the people paying one-third. Rosen makes a similar application (name of village unknown), answer similar. Irion had paid Rs. 160-12-8 for the land at Nazareth, including all expenses of registration, &c. The principal shareholder from whom the piece of land was bought was named Râmanâthan.

The following extracts are from Irion's Report for the last half of 1836.

"The Committee are aware that through the want of a proper residence at Nazareth, where the building of a house for the purpose is now in preparation, my circumstances have been very unsettled. Most time, however, (the rainy season not excepted) I have been at Nazareth, where my presence was most required, not only on account of the concerns of the congregations in and near Nazareth, but also because of the building affairs, which for some ensuing months will claim still more of any time and attention.

From the partial experience which I have had of the Mission affairs in Tinnevelly since my arrival in this quarter, I cannot yet speak confidentially about the state and conduct of congregations and individuals; but considering the various disadvantages to which they have been subject, I may say that the congregation of Nazareth has given me hitherto much satisfaction. There is to the best of my knowledge no habitual vice allowed

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among them. I think it my duty to watch against in-creeping corruptions, and occasions are not wanted for admonitions and reproofs, to prevent them from conformity to the world—(the contagion of their heathen neighbours), but I have generally found them willing to obey, and I have never heard of a drunkard, an adulterer or a fornicator, though I will not say that it would be impossible to find such characters among them. The people being generally very industrious, there is scarcely any professed beggar among them, but some are much inclined to avariciousness." He describes the attendance on Sundays at Nazareth as averaging 300, and that at daily prayers as seventy or eighty.

Nazareth congregation.

I quote in full his description of his catechists, meeting. "The catechists and schoolmasters stationed in the different villages in which there are Christian congregations connected with this branch of the Mission assemble usually at the end or in the beginning of every month, when they receive their salaries. They then give in their reports, the particulars of which afford frequently topics for general discussion and instruction. After this business is over, conversations on religious subjects are entered upon. Every one is at liberty to propose questions about particular points of doctrine, passages of Scripture, etc. Sometimes I dictate to them questions on some important subjects, which are discussed in a following meeting, after they have had time to consider the points for themselves; and in this way they spend some days with me. I have engaged at their request to explain to them the Epistle to the Hebrews at our monthly meeting.

Catechists.

Catechists' meeting.

As the instruction of the distant congregations is principally depending on the catechists, it is very desirable that these men should be qualified for their important office. They are tolerably well acquainted with the leading points of Gospel doctrines and duties, but their Scripture knowledge is on the whole very limited and in their addresses there is frequently a greater flow of words than enlargement of mind perceptible.

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They have therefore themselves much need of instruction and are very desirous to obtain it, but the means for their improvement are very scanty and few in number; most of them having besides the Holy Scriptures and the Hymns and Prayer books, deposited in their boxes for church use, nothing for their own reading or for their guidance in instructing others, but their catechisms and perhaps some religious tracts. It would therefore be a great benefit to them and to those under their care and instruction, if they should be provided with some useful books, procurable in the Tamil language. With a view to assist them in some measure, I have provided for them a set of printed and manuscript sermons of which every one receives two different copies in his turn for Sunday reading in church, while it is left to them to supply what is wanted from their own spiritual treasures. The people of Sivattaiyâpuram petitioned again for a schoolmaster-catechist for themselves, the catechist at Sawyerpuram being unable to look after them properly in addition to his work at Sawyerpuram itself."

Sermons provided for the catechists.

In the course of his first tour, Irion visited Taṭṭâpârai (the village near the railway station of that name). This appears to have been the western of the two villages bearing the name. A congregation had recently been established there. I shall quote what he says of this and of a neighbouring village.

"December 27th.—Left Sawyerpuram at 2 A. M. for Taṭṭâpârai where I arrived at 6 o'clock. Before I could address the assembled people, I received a visit from Budusâmi Nâyak, the Munsiff of Kiḷûr, a neighbouring village, and brother-in-law of the Munsiff of Taṭṭâpârai. He seems to be well disposed towards the Christians and promised to lend his aid to their procuring a piece of ground to build a prayer-house on it. As most of the people have but lately put themselves under the instruction of the catechist at Sawyerpuram, who can only visit them thrice or four times a month—(the place being at a distance of ten miles from his station), they are not yet far advanced in their attainment of Christian knowledge; and my instructions, to which they with

Taṭṭâpârai.

CHAP. X. attention listened for several hours, has been therefore confined to the "principles of the doctrines of Christ." Gurubâdam, who is married to a Christian woman and has had a desire for several years of becoming a Christian, expressed his wish to be baptised with his infant child. I had no reason to doubt his sincerity and though from the disadvantages under which he laboured in living so far from the station of a catechist he had not yet learnt by heart all what is otherwise generally required,—he could give a better account of his faith than many who had learnt all the catechetical lessons, and it was evidently through the influence of that Divine grace which he felt in his own heart that he recommended the Christian religion to his companions and friends and induced them to join him in seeking and serving God. I could therefore not refuse to comply with his request.

I was sorry that I could not yet tell anything to this people about the result of the application, which I made in my letter of November last in their behalf, for a grant of four pagodas to enable them to build a prayer-house. This they are very desirous to hear of and they would consider it a still greater benefit conferred on them, if there could be a better provision made for their being regularly instructed by a catechist.

At 2 o'clock P. M., I set out from them to Daḷavâypuram, where I expected the Christian people to be assembled according to my previous notice given to the catechist. I arrived at 4, but though my palankin was immediately surrounded and accompanied by a crowd of people as I was passing through their narrow streets, I found besides the catechist and his wife only four Christians among them; the rest were labouring in the field. On enquiry however I found that the catechist had not given them correct information of my object; he imagining that I would only pass through the village and meet them the next morning at Pûvâṇi, because the old Prayer-house of Daḷavâypuram is quite unroofed and the new one is not yet erected; they having been kept in suspense in building for the sake of the wood work, which was to be brought from Courtallam (a distance of

Daḷavâypuram.

forty or fifty miles) and is now lying prepared at Pârvatipuram. Some passing showers and the dark sky seemed to intimate that a rainy night would follow, and I could find nowhere a shelter for my palankin. I would however not leave the place without giving an address to the people and when those who were out in the fields had returned I held a prayer meeting at 7 o'clock, which was attended by twenty-two persons closely pressed together in a narrow shed, while some heathens were listening outside.

As I found most of the people very defective in Christian knowledge, I adopted the catechetical method in instructing them, whereby I kept up their attention for upwards of two hours."

Irion's account of his second visit to Pûvâṇi throws a new light on the condition of the old congregation at that place.

"I arrived at half past 1 A. M. The people who had come together in the evening from the different quarters, being awakened by the noise of my bearers assembled before the church to meet me and after they had returned again to their rest I continued in conversation with David, superintending catechist of Ugramkôṭṭai (who had come hither for the occasion)" and Visuvâsam the catechist of Pûvâṇi; and when enquiring about the affairs of the congregation and consulting about the arrangements for the morning the former told me with much concern that he was sorry to acquaint me with a circumstance about which I could not be but grieved—which was, that as all the people under the care of the catechist of Pûvâṇi are of the washerman's caste and depending for their livelihood on the heathen by whom they are engaged in the different villages thereabout, their employers desired or rather required of them the homage of providing wicks for their pagoda lamps and torches for their processions, and to receive in return portions of rice offered to their idols, which the washermen were in the habit of consuming with their families in their houses. He added that one of the late country priests, on being informed of the case and the particular circumstances

People of Pûvâṇi.

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Compromise with idolatry.

of the people, thought that their situation was the same with that of Naaman, 2 Kings v, 18, 19, and that Elisha's answer to his petition might be taken as a hint for treating the people in such cases leniently. I told the catechists that I pitied the people for being thus circumstanced, but that the case of Naaman and the answer which he received from the Prophet could in no wise serve as a plea to extenuate the guilt of those who would under the Gospel dispensation consent to lend their aid to idolatrous customs and practices, and who could not hesitate to consume with their families even in their private dwellings the meat offered to idols. I added that the Prophet had no particular commission from God for reproving the scrupulous and only half converted heathen; but that the case in question had been fully decided with regard to Christians by an Apostle of the New Testament, 1 Cor. x, 20, 21, 28, and that though the people should be turned out of the service of their present employers for refusing to comply with their injunctions, it would be a plain duty for them to leave their work, which could not be but a service of sin and to seek their livelihood in any other way.

The catechists proceeded to give some other afflicting accounts about the immoral conduct of some individuals of the congregation. I had intended to administer the Lord's Supper at the place, but as I found such a general contagion which would have made it difficult to find out the offenceless, especially respecting the first charges, I thought it best to relinquish my purpose for the present and to explain my reasons for it to the people that they might become more impressed with a sense of their guilt and offence; accordingly when they were assembled in the morning for Divine worship I preached from 1 Cor. x, 21, and explained to them the substance of several passages in the context relating to the sins which I found it necessary to reprove in them. In appealing to their own judgment about their vows and duties as Christians, I received from many loud and affirmative answers to what I said,—which seemed to imply an unequi-

vocal acknowledgment of their offences and to be expressions of their repentance,—while others appeared to be so ashamed that they would not lift up their heads. After the conclusion of the Service, I told them in a familiar conversation that I would send the superintending catechist at the next heathen festivals to plead with their employers in order to prevent them, if possible, from treating them uncharitably, though they refuse to comply with their wishes on such occasions."

On the last Sunday in the year (1836) Irion administered the Holy Communion for Hubbard in Palamcotta.

Irion's Report for the half-year ending 30th June 1837 is a very lengthy production, extending to twenty-five closely written pages. It is occupied mainly with the details of his work in Nazareth and other Christian villages near, his endeavours to instruct the people more thoroughly in the knowledge of the Scriptures, and the means he adopted for the instruction and improvement of the catechists.

In this journal the name of a new place where a congregation had been established comes up, *viz.*, Chettikuḷam. Irion visited this place on his way from Sawyerpuram to Tuticorin, but found the people not very promising. From this place he went on to Taṭṭâpârai, and from thence to Pudiamputtûr. I must quote what he writes of his visit to the latter place.

Pudiamputtûr.

"From Taṭṭâpârai I set out at 5 P. M. for Pudiamputtûr, the place of Muttusâmikumâran whom I met first at Sawyerpuram, and afterwards I had found him among my hearers at Chettikuḷam, Kîḷûr and Taṭṭâpârai; but I was at the latter place only informed of the proper object of his travels. He was formerly a pupil of one of our country priests with some other people of his village, but persecution having arisen against them his friends apostatized. And now he had again persuaded some to seek with him Christian instruction, and he therefore gladly undertook the task of inviting me, through the catechist of Sawyerpuram and Gurubâdam of Taṭṭâpârai, to his place. But reports were now received that during his few days' absence, his friends had been through threats and promises dissuaded from their purpose.

CHAP. X. Fearing therefore to meet with disappointment he would leave it to me whether I would go to his village or not; but as it was not much out of my way to Dalavâypuram, I resolved at all events to go to Pudiamputtûr, where we arrived about seven and half. On my arrival I found him to be a tobacco planter, and he appeared in temporal respects to be very well off, but his own relatives were found to be his foes. While I was waiting and enjoying the cool of the evening in the airy front of his house, his wife began to quarrel with him inside, for having brought me thither, and though he sent repeated messages to his friends no one dared to come forward to meet me. On seeing that I was an unwelcome visitor I prepared for leaving the place and after a while the woman came out with a present of fruits, when I told her not to be angry with her husband, that I came hither as a friend in my way to another place, and that as my instructions were not desired I should proceed further. She then made some excuse for her conduct, called me a kind father, and assisted my people in packing in again. Mutusâmikumâran still continued to accompany me some distance, when I admonished him to a meek and patient perseverance in his faith and love towards the Saviour."

Little could it have been anticipated at that time that Pudiamputtûr would, in the course of less than a generation, become one of the chief centres of the Tinnevelly Mission, the residence of a European Missionary, with his establishment of schools.

This Report for the first half-year of 1837 seems to have been the last Irion ever wrote. It was dated 14th July 1837, and before the end of the year he was attacked by paralysis and obliged to leave the Mission.

The first event in 1837 bearing in any way on the history of the Tinnevelly Missions was an ordination held by Bishop Corrie—the last he ever held—on the 8th January. He died on the 5th of February. On this occasion two names afterwards well known in Tinnevelly—Cæmmerer and Brotherton—appear. The Rev. A. F. Cæmmerer, the Rev. T. Brotherton,

Ordination by Bishop Corrie.

and the Rev. J. Thomson were ordained priests, and Mr. E. Kohl and Mr. W. Hickey, deacons. Kohl was appointed to Ramnad, Brotherton to Tanjore. In consequence of Simpson's illness, Kohl went to supply his place at Vellore, instead of going to Ramnad. Hickey was first appointed to Dindigul and was removed from Dindigul to Ramnad, but he returned to Dindigul again after some months.

Rosen wishes to leave for Europe.

On the 5th July 1837, Rosen applies to the Committee for leave of absence to Europe for eighteen months for the restoration of his health. The Committee resolve that if he leaves, it must be at his own expense, without passage-money or pay during his absence. He will be received again on their list as a Missionary if he returns within eighteen months. Their reason for exercising this severity does not appear. Probably it was because such a case had not occurred before and had not then been provided for by the Parent Society's rules. They acted differently not long after in Irion's case.

In October 1837, Irion reports that the bungalow at Nazareth could not be occupied on account of its being still damp. He states also that the salaries of the Mission agents had not been paid from July last, in consequence of his not having been supplied with funds, and begging that they may be regularly paid. The Committee explain that the delay was owing to the additional expenses that had been incurred in the Tinnevelly Mission. They would apply to the Christian Knowledge Society, from which the funds came [in reality they were the funds of the Tanjore Mission], for a larger grant.

Irion's occupation of Mission house in Nazareth.

On the 15th of December he wrote to say that he had already begun to occupy the Mission house. Even then this step appears to have been premature, for the paralysis with which he was almost immediately after seized has always been attributed to his going to live in a new house, which was still damp.

On the 20th November he reports that cholera had broken

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out in Mudalûr. Cases 150, deaths 9; population of Mudalûr at that time 955.

At a Meeting of M. D. C., 31st October 1837, the Committee determine on the recommendation of the Archdeacon—the See of Madras then being vacant—that Hubbard should be appointed to Madura. Bishop Corrie died on the 5th February 1837. Bishop Spencer was consecrated on the 19th November 1837.

Bishop Spencer.

The Tinnevelly Mission continued to be singularly unfortunate. Hubbard was removed just as he was entering on his work, and ere two months had expired Rosen wrote to the Committee to inform them that he had made up his mind to return to Europe and that he expected to leave soon. This was almost immediately to be followed by another heavy blow to the Mission. Rosen's letter was written on the 18th of December. On the 4th of January 1838 he sent to the Committee his report for the last half of 1837; and in doing so he sent them also Irion's accounts and returns for the Nazareth Mission, with the distressing intelligence that Irion was very ill—too ill to sign the returns himself. Shortly after Irion was taken to Palamcotta for the benefit of medical treatment, and whilst there on the 10th January, the Rev. G. Pettitt, Missionary C. M. S. in Palamcotta, wrote to the Committee informing them of Irion's dangerous illness. He writes again on the 18th stating that he had taken it upon him to remove Mr. Irion to a better house. On the 7th of February 1838, Mrs. Irion writes to the M. D. C., in Irion's name, forwarding medical certificate of Irion's illness; the medical officer recommends eight months' leave of absence. The M. D. C. grant leave accordingly. It was at first Irion's intention to go to Colombo, but afterwards he determined to go in a dhoney to Madras.

Repeated blows to the Mission.

Irion goes on sick leave.

The M. D. C. on the representation of the Archdeacon recommend the Parent Society to grant Rosen an allowance during his absence in Europe, in consideration of his having

laboured fourteen years for the Society, out of the eighteen he had spent in India.

Irion came to Madras, to Râyapuram. The Bishop of Calcutta authorised the M. D. C., in anticipation of the consent of the Parent Society, to pay Irion's passage home. He paid Rs. 2,800 for his passage, Rs. 2,500 of which were paid by the Committee; but they resolved in future never to pay more than Rs. 1,400 for the passage-money of an unmarried Missionary and Rs. 1,800 for a married man—except under very exceptional circumstances: Irion left for England in the beginning of 1839 and never returned. In the Parent Society's Report for 1841, Irion and Kohl are described as "at home on sick leave." In 1842 Kohl's name remained, but Irion's had disappeared. He must have died in the course of 1841.

Irion leaves for England.

On the 10th March Rosen states his intention of leaving the Mission in the care of Sândappen, superintending catechist of Mudalûr. The papers of the Mission he would seal and leave for the Missionary who might be placed in charge. He left Mudalûr for Cochin on the 12th March, whence he wrote to the M. D. C. on the 23rd. He had taken his passage in a vessel from Cochin to Europe.

Rosen leaves for Europe.

The M. D. C. are much distressed at Tinnevelly being left without a Missionary, and resolve to send the country priest Pâkyanâthan to Tinnevelly from Tanjore to reside either at Nazareth or Mudalûr. Pâkyanâthan arrived in Palamcotta and commenced his duties on the 16th April. He had been once before stationed in Tinnevelly.

The Parent Society's Report for 1838 gives a detailed account written by the Rev. A. C. Thomson, then appointed Secretary of the M. D. C. after Mr. Darrah's sudden death. The letter gives the particulars of each station for 1837 and up to the 31st of March 1838.

The following is the portion of the communication pertaining to Tinnevelly.

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"Tinnevelly.—Early in 1836 this Mission was divided into two circles, the Rev. D. Rosen retaining one, and the Rev. J. L. Irion taking charge of the other. Subsequently the Rev. C. Hubbard had the congregation and schools in Palamcotta as his charge. The affairs of the Mission have been carried on under this arrangement during the year 1837. The returns from that Mission are unfortunately not complete; the Rev. J. L. Irion having had an attack resembling paralysis, from which he is but slowly recovering.*

No. of souls belonging to the congregations.		3,953
Baptisms.	Infants ...	139
	Adults ...	6
Marriages ...		22
Burials ...		89
Communicants ...		214
		70
No. of schools ...		17
No. of children in the schools.	January ...	325
	June ...	364
Adult catechumens preparing for baptism ...		254

Tinnevelly is in a manner destitute again by the departure of Mr. Rosen, who embarks on the 24th of this month, and the severe illness of Mr. Irion. A native priest is on his way from Tanjore; but it seems absolutely necessary that a European Missionary should be sent. The Society may depend upon the earliest possible arrangement being made for the benefit of the Tinnevelly Mission. The Rev. A. F. Cæmmerer has been sent, the Rev. W. Taylor taking Vepery pro tempore."

Caemmerer to be sent to Tinnevelly.

The Parent Society say, "three of the Society's Missionaries in the Presidency of Madras have returned to Europe during the present season, the Rev. Messrs. A. Thompson, Irion, and Rosen. The state of Mr. Irion's health renders it improbable that he will be able again to engage in Missionary

* "Mr. Irion is worse. His medical adviser urges his immediate departure to Europe, or the Cape, or Van Dieman's Land."

labour; but the Society hope still to avail themselves of the services of Mr. A. Thomson and of Mr. Rosen."

The Society in quoting various particulars respecting the progress of the work make a remark the truth of which must have deeply impressed itself in the mind of every person who has read these pages. They say—"In one respect there is a great similarity in all the accounts of the native Indian churches. The want of well-trained native catechists and schoolmasters appears nearly in every instance to be a great obstacle to the spread of the Gospel throughout the villages in the neighbourhood of the different Mission stations; and it is hoped that the Grammar school at Vepery and the Seminary at Tanjore will gradually supply men of the required description." No such hope was expressed regarding Tinnevelly. It was only after Dr. Pope's arrival in Tinnevelly that there was room for entertaining such a hope. He arrived in 1842, and the Sawyerpuram Seminary which has flourished so remarkably was commenced by him in 1844.

Need of an institution for training Native agents.

Hubbard.

Arrangements were about this time made for the appointment of another Missionary to Tinnevelly. This was the Rev. Charles Hubbard, the first English Missionary employed in Tinnevelly by the S. P. G. He was born on the 5th October 1812, and educated at Merchant Taylor's School and Caius College, Cambridge. He was ordained Deacon by the Bishop of London on the 20th December 1835, and arrived at Madras as a Missionary of the S. P. G. on the 20th August 1836. He was ordained Priest by Bishop Corrie at Trichinopoly in March 1839. He was appointed to the Tinnevelly Mission on the 26th July 1836 before his arrival in Madras, and arrived in Tinnevelly on the 10th October. He resided during his stay in Tinnevelly at Palamcotta to learn the language. Rosen and Irion had been acquainted with Tamil before they arrived in Tinnevelly. He was instructed to take charge of

Particulars about Hubbard.

CHAP. X.

the congregation in the fort of Palamcotta, giving his chief attention to the acquisition of Tamil. The M. D. C. grant him Rupees 50 for the repair of the church in Palamcotta, rent for a house outside the fort, and approve of his intention to commence an English Service on the Sunday evening in the church in the fort. A cooly load of books was also sent him in compliance with his request.

Advocates the establishment of a Seminary.

Hubbard's letters to the M. D. C. that are extant commence only with April 1837. In his first letter, April 18th addressed to the Rev. R. Darrah, Secretary, M. D. C., he advocates the promotion of education in the fort of Palamcotta, and especially the establishment of a Seminary therein for the training up of teachers for the Tinnevelly Mission. A man belonging to Irion's district had a few days before brought his boys to Mr. Rhenius to be educated in his Seminary, in consequence of the S. P. G. having no Seminary of its own. His present special request is that he may be enabled to establish an English school in the fort and also one in the town of Tinnevelly, where the school carried on by the C. M. S. and also that of "the Germans," that is, of Mr. Rhenius's Mission, were as yet purely Vernacular. The salary he proposes to give to each of the masters of his proposed Anglo-Vernacular schools was 5½ or 6 rupees a month! Most of his letter is occupied with an account of the wretched condition of the houses belonging to the Mission in the fort, respecting which his proposition is that they should be pulled down and the ruins sold. It appears that he took the English Service in rotation with the C. M. S. Missionaries every Sunday evening in the C. M. S. Church.

Two Anglo-Vernacular schools to be established.

It appears from Hubbard's letter of July 11th that the M. D. C. had acceded to his request that he might be allowed to establish two Anglo-Vernacular schools, one on the fort of Palamcotta and another in the town of Tinnevelly. The first of the schools was that established in the fort, in which when he wrote there were thirty-six pupils, some of them young

men. Difficulties had been met with in the way of procuring a site for the school in Tinnevelly. He communicated with Messrs. Rosen and Irion, at the M. D. C.'s request respecting the disposal of the old houses belonging to the Mission in the fort, and found that their opinion coincided with his own. They were both of opinion that the site of those houses would not be a suitable situation for the erection of a Seminary.

During the last six months, the first half of 1837, he had devoted his chief attention to the study of Tamil. He hoped in another month to attempt his first Tamil sermon. He thought the Tamil congregation in the fort improving, but still he feared that it had greatly fallen off from what it was in the times of Swartz and his successors. In explanation of this it is to be remembered that from Jaenické's time up to the time of Hubbard's arrival that congregation had never been under the direct care of any European Missionary.

Palamcotta congregation.

His letter was generally approved by the Committee and books and stores forwarded to him accordingly.

Hubbard's last letter from Tinnevelly to the M. D. C. is dated November 29th, 1837. He therein refers to his having been appointed to Madura. He expresses much regret at being obliged to leave so great and important a sphere as Tinnevelly, more especially on the eve of Rosen's departure for England. Only one Missionary, Irion, now was left. Instead of taking away Missionaries from such a sphere new Missionaries should be sent. It was Rosen's opinion that two Missionaries would not be too many for Mudalûr alone. He will contentedly go to Madura, as it seems to be God's will, and he trusts that God will make him useful there, but he earnestly hopes that at all events an able successor to Rosen will be sent at once, and another Missionary to Palamcotta as soon as possible. He expects to reach Madura by the 1st January 1838, but as Rosen was about to leave immediately it will be necessary, he says,

Leaves for Madura.

Necessity for new Missionaries.

CHAP. X. that all three Missionaries should meet before Rosen left and make a final settlement of affairs. The Committee wished to know with which circle Palamcotta fort should be connected, Nazareth? or Mudalûr? He replies certainly Nazareth. Mr. Darrah had recently died and this letter was addressed to the Rev. A. C. Thomson as Secretary M. D. C.

CHAPTER XI.

CLOSE OF THE EARLY PERIOD OF THE HISTORY OF THE TINNEVELLY MISSION. PERIOD OF CÆMMERER, KOHLHOFF, AND HEYNE, TILL THE AUTHOR'S ARRIVAL IN 1841.

At a meeting of the Madras Committee on the 24th April 1838, "the Venerable the Archdeacon stated that the pressing wants of the Tinnevelly Mission (the Rev. D. Rosen having departed for Europe on the 12th instant, and the Rev. J. L. Irion being absent on sick certificate) rendered it absolutely necessary that immediate arrangements should be made for placing a Missionary in charge."

Determination to send Cæmmerer to Tinnevelly.

"The Venerable the Archdeacon having consulted the Committee determined on sending the Rev. A. F. Cæmmerer to take charge of the Tinnevelly Mission, the Rev. W. Taylor filling his place at Vepery *pro tempore.*"

The Archdeacon here referred to was Archdeacon Harper. Bishop Spencer, though consecrated, had not yet arrived.

Cæmmerer.

The Rev. Augustus Frederic Cæmmerer was the son of the Rev. Dr. Cæmmerer of the Tranquebar Mission. He entered Bishop's College, Calcutta, in 1826 and left it in 1832. He was ordained Deacon by Bishop Wilson on the 16th November 1835, in Quilon, whither he had accompanied Bishop Wilson as his interpreter, and priest by Bishop Corrie in Madras on the 8th January 1837. He was employed by Bishop Wilson as his Tamil interpreter through the whole of his South Indian tour in 1834-5. He was the first alumnus of Bishop's College employed in Southern India. His first appointment as Missionary was in Vepery. He was then appointed to Nazareth,

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on Irion's removal from the field in the beginning of 1838, and till the arrival of Heyne and Kohlhoff at Mudalûr in 1839 he was the only S. P. G. Missionary in Tinnevelly. His arrival may be regarded as an era in the history of the Tinnevelly S. P. G. Mission. It marked the commencement of a period of revived energy. I will not say that he excelled his predecessors in zeal, but to a zeal at least equal to theirs he united advantages of youth, health, strength and natural energy not enjoyed by them, in consequence of which he has left in the district of Nazareth an ineffaceable mark.

Particulars respecting Cæmmerer.

Cæmmerer arrived in Palamcotta on the 25th of May 1838. He writes that he had examined the school in Palamcotta, and made a tour through the Missions. He expresses his satisfaction with the healthy and thriving state of the Mission, which reflected much credit on the diligence, zeal, and perseverance of his predecessors at Mudalûr and Nazareth, but regrets certain irregularities and neglect of duty which had crept in amongst the agents, which he attributes in a great degree to the irregularity with which their salaries had been paid. He estimates the total sum required for the expenses of the whole Tinnevelly Mission at that time at Rs. 250 per mensem. He represents to the Committee the great inconvenience of allowing the salaries of the Mission agents to fall into arrears, as had often been the case hitherto, the money required not having been remitted from Madras till long after it was due. The Mission agents he found had not been paid for several months. He asks that arrangements may be made to enable him to pay the agents monthly.

Cæmmerer's arrival. Commencement of his work.

The Committee raise the income of the Mission from Rs. 223 per mensem, at which as then stood, to Rs. 240, which amount, they said, was not to be exceeded! This addition was to be met, not out of the funds of the Tanjore Mission, as hitherto, but out of the general funds of the Society. This sum they agree to remit monthly in future to the Missionary and require from him a monthly abstract of expenditure.

Cæmmerer reports the gratifying fact that two of the congregations had built churches for themselves without any aid from the Mission. This formed an epoch in the history of the S. P. G. Missions in Tinnevelly.

Self-help developing.

On June the 18th he applies to the Archdeacon for the removal of the country priest Pâkyanâthan, "in consequence of his bad conduct and being a hindrance to the work." The Committee request Cæmmerer to institute a full enquiry into the accusations brought against Pâkyanâthan and to join with himself in the inquiry the Rev. C. Blackman, C. M. S., and the Rev. John Dêvasagâyam, C. M. S. Pâkyanâthan had already applied for leave to return to Tanjore. Cæmmerer expedited his return, so that he finally left Tinnevelly on the 15th July. He was the last of the "country priests," in Lutheran orders, employed in Tinnevelly. The line commenced in Satyanâthan, Swartz's assistant, and had in him an honourable beginning, but none of his successors appears to have equalled him either in elevation of character or in success in his work. Some of them, as we have seen, especially during the later period, seem to have done more harm than good.

Last of the "country priests."

Cæmmerer again urgently requests that the allowance to the Tinnevelly Mission should be fixed at Rs. 250 per mensem instead of Rs. 240, and now at length the Committee consent, and also agree to pay the amount in advance, instead of in arrears, as heretofore.

In February 1839 Bishop Spencer desired that the Rev. G. Y. Heyne and the Rev. C. S. Kohlhoff, both of whom had recently been ordained, should proceed to Tinnevelly and be stationed at Mudalûr. Both were ordained Deacons on the 6th of January.

Kohlhoff and Heyne appointed to Tinnevelly.

Heyne.

The Rev. George Yates Heyne was born on the 28th September 1815. His father, Benjamin Heyne M.D., F.L.S.,

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came out to India as Surgeon to a Moravian Mission which it was intended to establish at Tranquebar. Afterwards he became Surgeon on the Government Medical Establishment, and Naturalist to Government. In this capacity he wrote a volume entitled "Facts Historical and Statistical in India," which was published in London in 1814. He died in 1819 in Madras in the house of Dr. Rottler, by whom his son was brought up. When Bishop Turner visited Madras in 1830 he offered to place young Heyne in Bishop's College, Calcutta, and accordingly on his return to Calcutta in 1831, he took him with him and had him entered in the College. [After the above lines were written, Heyne died at Madras on the 14th December 1880.]

Particulars about Heyne.

Kohlhoff.

The Rev. Christian Samuel Kohlhoff was the son of the Rev. John Caspar Kohlhoff, S. P. C. K. Missionary at Tanjore, Swartz's pupil and successor; he was born on the 15th of May 1815, and entered Bishop's College, with Heyne, in 1831. Additional particulars will be found in the account of his father contained in Chapter III, p. 101.

Particulars about Kohlhoff.

Heyne arrived in Tinnevelly on the 28th of March 1839, and Kohlhoff on the 5th of April.

On the 30th June Cæmmerer sends in his returns of the congregations and schools in the Nazareth portion of the Mission for the previous half year, and Heyne and Kohlhoff send in their returns for the same period for the Mudalûr branch. Heyne and Kohlhoff ask the Committee for an allowance of four rupees a month for the instruction of four promising youths for the work of the Mission. Such pupils where then called preparandi. The Committee decline to comply with this modest request, "under present circumstances." What those circumstances were does not appear, possibly they meant want of funds, but whatever they were the time was approaching when such excuses would cease to be made by the Diocesan Com-

Duty of Committees.

mittee of a great Missionary Society, whose special duty it was to enable Missionaries to carry on their work with efficiency, and if funds were wanting to endeavour to collect them.

Return of Congregations and Schools in the Mudalûr district of the Tinnevelly Mission, 31*st December* 1839. *Rev. G. Y. Heyne, Missionary.*

Names of Villages.	Names of Catechists.	Baptised.				Un-baptised.
		Men.	Women	Children	Total.	No. of Souls.
Mudalûr ...	Gnânaolivu ...	191	256	494	941	39
Aiyâvilaiputhûr ...	Pâkyanâthan ...	12	10	15	37	30
Houghaiyarpuram ...	Enoch ...	13	17	22	52	...
Kulasêkharapattanam.	Dêvapiriyam ...	60	71	144	275	2
Do. Tekkûr...	Do. ...	11	10	24	45	25
Aiyamperumâlkudiyiruppu ...	Do. ...	11	13	23	47	1
Nainûr ...	Abishêganâthen.	10	11	23	44	51
Pohlaiyarpuram ...	Gnânapragâsam.	36	44	84	164	6
Sândanagaram ...	Savarimuttu ...	9	4	9	22	19
Nallanagaram ...	Râyappen ...	7	6	17	30	50
Edeyengudi. ...	Gnânapûranam..	79	82	160	321	24
Taruvai ...	Satyanâthan ...	50	43	95	188	12
Bethlehem ... Samâthânapuram ...	Gurubâdam ...	17 4	18 3	35 6	70 13	10 ...
Pottakâlanvilai ... Mudumottanmoli ...	Gnânapûranam of Edeyengudi ...	8	8	17	33	18
Uvari ...	Satyanâthan ...	6	3	11	20	27
Kundal. ...	Vêdakannu ...	3	2	2	7	1
Marakâttuvilai ...	Visuvâsam ...	1	...	...	1	...
Kailâsapuram ...	Dêvasagâyam ...	13	14	21	48	3
Nandankulam ...	Aser ...	4	4	8	16	14
Kîraikârantattu ...	Pâkyanâthan ...	12	13	29	54	6
Samaria ... Tisaiyanvilai ... Subramanyapuram.. Avanenkudiyiruppu.	Satyanâthan ...	14	16	20	50	54
South Taruvai ...	Gurubâdam ...	3	5	3	11	149
Udangudi, Âdaiyankurichi ...	Yêsadiân. ...	...	...	...	...	86
	Total ...	574	653	1,262	2,489	627

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Return of Schools in the Mudalûr district of the Tinnevelly Mission in 31st December 1839.

NAMES OF SCHOOLS.	SCHOOLMASTERS.	NUMBER OF SCHOLARS IN DECEMBER.	AVERAGE ATTENDANCE.
Mudalûr ...	Sebagnânum ...	77	51
Pohlaiyarpuram ...	Gnânapragâsam ...	...	11
Edeyengudi ... / Pottakâlanvilai ...	Jacob ...	40	27
Kundal ...	Vêdakan ...	25	17
Marakâttuvilai ...	Visuvâsam ...	20	15
Kîraikârantattu ...	Pâkyanâthen ...	17	12
Nallanagaram ...	Râyappen ...	8	6

Unfortunately the returns of the congregations and schools of the Nazareth division of the Tinnevelly Mission in Cæmmerer's time prior to 1844 have disappeared.

8th January 1840. The Bishop informs the Committee that he has appointed Mr. Catechist C. E. Macleod to Tinnevelly, to be under the direction of Mr. Cæmmerer. Macleod had been in the Navy, and then had studied for some time at Bishop's College, Calcutta. He was to live in a small bungalow at Nazareth, which was repaired for him at an expense of Rs. 127. He arrived at Nazareth on the 7th March.

Macleod.

On the 6th March the Bishop informs the Committee of his appointment of Kohlhoff to Dindigul, in the room of the Rev. W. Hickey, whom he had appointed to Trichinopoly.

Heyne and Kohlhoff were ordained priests in Madras by Bishop Spencer in January 1840. On the 17th March, Heyne announces his arrival at Palamcotta and applies for house rent. The Committee reply that probably he would be appointed to Mudalûr, so that this application would be unnecessary. Kohlhoff had not yet left Mudalûr for Dindigul, but he had been ordered thither. Heyne waited in Palamcotta till Kohlhoff left. This was because both were married men and there was not accommodation in the Mudalûr bungalow for two families. Heyne

Heyne and Kohlhoff at Mudalûr.

removed to Mudalûr on the 2nd June, when he took sole charge of the Mission. Kohlhoff left on the 11th of June.

Kohlhoff writes to me as follows regarding his work at this period; "Within the fifteen months during which I was in Mudalûr, (my first Mission station), I had the pleasure of receiving an application from several heathen families in a village near Odangudy, for instruction in the truths of Christianity and I sent them a catechist to teach them. Before, however, they were regularly received into the church I was removed to another station, but in remembrance of my efforts on their behalf, they called the new village Christiannagaram after Christian S. Kohlhoff." Christanagaram has taken a high position amongst the S. P. G. villages in Tinnevelly, in consequence of its having been made the head-quarters of a district by the Rev. J. K. Best, who built a Mission-house there and a beautiful church.

Christianagaram.

Mudalûr Church.

One of the first results of the appointment of Kohlhoff and Heyne to Mudalûr was the resolution they formed to endeavour to erect a suitable church in the station. Nazareth was already possessed of a neat, substantial church, tolerably church-like, to which the Christian Knowledge Society had contributed £150. Mudalûr had now become an independent station, the head-quarters of the S. P. G. Missions in the extreme south, and had been placed under two young Missionaries fresh from College, who naturally were not disposed to allow their head station to remain in any particular in an inferior position to Nazareth. The Mudalûr congregation also was a larger one than that of Nazareth and required a larger church. The church then in existence had come down from the pre-aesthetic period of the "country priests," and was unworthy of the position it was supposed to occupy as the mother-church of the south. It was still standing when I arrived in Tinnevelly in the end of 1841, and I remember officiating in it. It was a long low-roofed, mean-looking structure, thatched with palmyra leaves, with no chancel, but provided with a large pulpit and

Need of a suitable church in Mudalûr.

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reading desk in one, on the decoration of which by a crimson silk covering Rosen had expended the proceeds of his only collection amongst the Europeans in Palamcotta.

The first step taken by Kohlhoff and Heyne was to get from the people of the village a promise to contribute 400 Rupees towards the new church. Their next step was to apply to the Christian Knowledge Society for a grant. This they did on the 30th May 1839 by means of a letter to the Madras Diocesan Committee of that Society. The amount they asked for was 3,000 Rupees. The Committee resolved to ask the opinion of "the senior Missionary" in Tinnevelly. Accordingly they wrote to the Rev. A. F. Cæmmerer, asking him whether 3,000 Rupees was not a very large sum to spend, in addition to the 400 promised by the Native Christians. Under date Nazareth, 18th July 1839, Cæmmerer forwarded to the Committee plans and estimates of the proposed church and recommended them to accede to the request of the Mudalûr Missionaries. On the 6th August the Committee resolved, "that a representation be made to the Parent Society on this subject, and that meanwhile, as the case is urgent, that the Missionaries be requested to proceed with the erection, the Secretary being authorised to advance from time to time such sums as may be necessary from "the Tinnevelly Mission Houses Fund." Accordingly they advanced at once 1,000 Rupees, and in due course they received authority from the Parent Christian Knowledge Society to draw upon them for £260. The sum realised was Rupees 2,609. 1,000 Rupees had been already advanced to the Missionaries. The balance of 1,600 Rupees was paid on the 17th February 1841, when the building was well advanced towards completion. On the 28th January 1840 Kohlhoff had an interview in Madras with Bishop Spencer, shortly after his ordination as priest, and represented to him the inadequacy of the sum promised by the Christian Knowledge Society. The total amount required was, he said, 4,500 Rupees, over and above the people's contribution. The Bishop asked him to draw up an account of Mudalûr and its

Help rendered by the M. D. C., S. P. C. K.

proposed church, and promised that he would send this account home, with his recommendation, and endeavour to obtain for him the whole amount required. His recommendation seems to have been unsuccessful, for no additional grant was made. Still Mudalûr was fortunate in obtaining so large a grant as it did. The church thus erected, though one of the least beautiful, was the largest in Tinnevelly. It was 91 feet in length by 51 in breadth, with a chancel and porch, each 13 by 21. I have seen more than 1,600 souls present at a special service held in it.

Help rendered to the Missions by the Christian Knowledge Society.

It will thus be seen that though the Christian Knowledge Society had withdrawn from the direct management of Missionary work and left that work to be carried on by the Society for the Propagation of the Gospel, it had not ceased, indirectly, but very effectually, to help forward that work by its grants for the erection of churches, and afterwards for educational work and the publication of books. The Tinnevelly Mission of the later period abounds with proofs of its liberality—especially in connection with two later stations of Sawyerpuram and Edyengudi. The Edyengudi church erected by the author received from that Society a grant of £150.

In 1840 Heyne applies for an increase of salary of Gnanamuttu Pillai, second superintending catechist in the Mudalûr district, stationed at Edyengudi. His salary was raised to Rs. 14 per mensem, but the proposition for ordaining him fell through. I found this Gnanamuttu in office in Edyengudi on my arrival there in December 1841. Shortly after this he left for Tanjore, his native place.

16th July 1840. Mr. Cæmmerer reports that 136 souls in two villages had placed themselves under Christian instruction, adding that he expected more. The accession of the new people in the village now called Christianagram, in Kohlhoff's sphere of labour, and these accessions in the Nazareth district, formed the recommencement of an old era of progress, or the commencement of a new one. Thus began again the work of

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gathering in souls from heathenism for which Satyanathân's time had been so distinguished. Cæmmerer is authorised by the M. D. C. to engage two catechists for the instruction of the people in those two villages, at Rs. 5 per mensem each.

Accessions of new people.

The Bishop of Madras, in view of visiting Tinnevelly, states that he wishes arrangements to be made for the consecration of the churches of the S. P. G. at Nazareth, Mudalûr, and Palamcotta, signifying his opinion that smaller places might be licensed. This arrangement was not carried into effect, on account of the legal difficulties in the way of a legally valid consecration.

Consecration of Churches.

The M. D. C. give a title for Holy Orders to Macleod on Cæmmerer's recommendation. The Bishop sends Macleod after his ordination to Negapatam. He was ordained on the 17th January 1841 and left Nazareth on the 25th January.

In January 1841 the Missions in Tinnevelly were visited by Bishop Spencer, whose visit was the first the Missions had ever received from a Bishop. Bishop Middleton had only passed through Tinnevelly, and Bishop Corrie had visited Palamcotta only, and that mainly for the purpose of endeavouring to heal the breach in the C. M. S. Missions caused by Rhenius's secession. I quote the following from the account of Bishop Spencer's visit contained in Pettitt's History of the C. M. S. Missions in Tinnevelly.

Previous visits of Bishops.

Bishop Spencer's visit.

Pettitt's History of the Tinnevelly Mission :—

"The first event of this year was the visitation of the Bishop. Dr. Spencer had succeeded the lamented Bishop Corrie in the See of Madras; and, being on visitation to the Malabar coast, towards the end of the previous year, gave us notice of his intention to spend some days with us on his way to Madras. In consequence of this notice we had been, during

the last two months, continually occupied in visiting the congregations, and preparing our native candidates for Confirmation. As His Lordship was unable to visit the whole of the Mission stations, a good number of the candidates had to come many miles to the places where the Confirmations were held—a difficulty which of course would prevent many from receiving the rite: a very considerable number, however, overcame all obstacles, and travelled on foot from five to forty miles, to be confirmed. I am acquainted only with the numbers who were confirmed at three of the stations.

Stations visited by the Bishop.

The first station visited by the Bishop was Dohnavoor, as it lay nearly on his road from Travancore. His Lordship was accompanied by the Rev. E. Jones, Missionary of the Society for the Propagation of the Gospel at Cuddalore, his Missionary Chaplain. After confirming there one hundred and sixty persons, on the 2nd of January, the Bishop proceeded to the other stations in the following order—Sâttânkuḷam, Moothaloor, Megnânapuram and Nazareth, visiting also several of the smaller villages in his road; and, after confirming the candidates prepared there by the Reverends C. Blackman, G. Y. Heyne, J. Thomas, and A. F. Cæmmerer, and receiving the congratulations of the catechists, schoolmasters, and Christian people at each station, came into Palamcotta on Saturday morning the 9th, greatly exhausted, and suffering from bodily infirmity. Afterwards the native confirmation took place, at which the catechists and members of the congregations in the Rev. P. P. Schaffter's district, amounting to 281, and those from our districts, amounting to 284, (total 565) were confirmed. His Lordship was suffering so much from ill-health as to be able to give only a short address to those who had been confirmed. As this was the first confirmation that had taken place in these parts, the chief part of the candidates were adults; and trembling limbs bore many a grey head to receive the Bishop's blessing. His Lordship expressed himself much gratified, both by the number of the candidates, and also by the devout and orderly manner in which they conducted

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themselves throughout the Service. At Megnânapuram the number confirmed was 272."

On Sunday the 17th, at the English Service, the Bishop preached from Jonah i, 6, and admitted three persons to Holy Orders,* two to the order of Deacon, one to that of priest, the Missionaries present assisting in the latter case. It was very gratifying to have the catechists also present as spectators; an advantage gained only by the recent enlargement of the church. The Service ended by the administration of the Lord's Supper to the clergy and the usual communicants. In the evening, one of those ordained in the morning read prayers, and one of the Missionary brethren preached.

Ordination.

The next day was appointed for the visitation. The Bishop, having met all the clergy at breakfast, proceeded to the church, and, after having examined their letters of Orders, Divine Service was performed, after which the Bishop delivered a Charge prepared for the occasion. The Service being concluded, and the congregation withdrawn, the Missionaries of both Societies, presented a valedictory address to His Lordship, which was read by the Rev. C. Blackman. His Lordship was unable, from exhaustion, to say more than a few affectionate words in reply. Thus closed our Diocesan's visit, who in the afternoon, left Palamcotta."

I quote the following references to Mudalûr and Nazareth, the two stations of the S. P. G. visited by the Bishop, from *Bishop Spencer's Journal of his Visitation tour in* 1840-41.

"MUDALUR, *January* 5, 1841.

I cannot describe the effect produced upon the mind in this country by a visit to a Christian village. One almost feels at home again! Every countenance speaks joy and welcome, and the native Christian greeting "God be praised" sounds most cheering. The poor simple people throng about my

* The persons ordained were:
The Rev. E. Dent, Priest.
Mr. E. Mooyaart, } Deacons.
,, C. E. Macleud. }

horse, calling down blessings on my head, and follow me to their little church, where I speak a few words of kindness to them. Such has been my reception in three of these villages, which are the property of one of our church societies, and are in fact little Christian colonies. Each has a resident catechist, and they are regularly and frequently visited by the Missionary of the district, who knows his sheep and is known of them. The men are almost all "climbers" of the palmyra, which is to them almost what a cow is to a poor man in England: the women are generally employed in spinning thread for the coarse cloth of the country; and the catechist is in the habit of assembling them under the shade of the wide spreading tamarind tree, where he explains to them some passage of Scripture as they work. The women consequently are better instructed than the men, who are necessarily occupied apart from each other by their daily labour; but great care is bestowed upon all, and the parochial system is in full activity.

The churches are very simple buildings, and certainly have not the ecclesiastical character I could wish them to have; and this I am told is the case throughout Tinnevelly. A noble church, however, will shortly be built at this place through the liberality of our noblest "Friend-in-Need Society," the Society for Promoting Christian Knowledge. Mudalûr is a large village entirely Christian, the population consisting of one thousand and eight souls, more than nine hundred of whom have been baptised. This, I ought to mention, is not the case in all the Christian villages in Tinnevelly, where many of the inhabitants have not yet been admitted to baptism, but are still in a state of catechetical preparation for that Holy Sacrament. The drum—we have no bells—is beating for church, where I am to hold a Confirmation.

New Mudalûr Church.

The Confirmation is over, and I am thankful to say that I went through the Service with comparative ease. There were two hundred and thirteen candidates; may they be enabled to keep the solemn promise and vow which they have taken upon themselves, thus "openly before the church!"

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"NAZARETH, *January* 7.

Accompanied by Messrs. Blackman, Thomas, and Dent, the latter my indefatigable interpreter, I rode over to this place this morning. Much rain fell during the night, and the air was delightfully cool. We stopped for a few minutes on our way at a little Christian village under the charge of Mr. Thomas, and the poor people followed me into the church, where I spoke a few words to them. Their look of joyful recognition when they saw their clergyman was charming: it is impossible to mistake it.

Megnânapuram.

PALAMCOTTA, *January* 9.

We arrived here this morning after a night's journey from Nazareth. I had the pleasure of passing two days at that important station, where I confirmed four hundred and forty-one persons. The church at Nazareth is the largest and best, and the most like a church, that I have seen in Tinnevelly, and the congregation remarkably orderly. All that I heard and saw there was very satisfactory, and Mr. Cæmmerer, who is the son of one of the old German patriarchs of Southern India, reports well of his people and of the success which has blessed his labours. The situation of Nazareth is, for Tinnevelly, pretty, but not to be compared with that of Palamcotta."

Nazareth.

It will be seen that the names of Edeiyengudi and Sawyerpuram find no place in Bishop Spencer's journal. They had not then Missionaries of their own. The one was included in Mudalûr, the other in Nazareth. When Bishop Spencer visited Tinnevelly again, in 1845, each of those places had become an independent Missionary station; I was stationed at Edeiyengudi, Dr. Pope at Sawyerpuram, and each place had the benefit of a description from the Bishop's graphic pen.

Shortly after this Heyne asks for money for the repair of the church at Mudalûr, and the churches of two other large congregations. The M. D. C. apply for the money required to the S. P. C. K.

Cæmmerer, 18th February, applies for five catechists for

the instruction of the people in five villages which had recently joined him. The Committee grant the application.

The M. D. C., 2nd March, on Cæmmerer's representation, sanction the payment of Rs. 7 per mensem for a catechist in Tuticorin. Up to that time the Society had never had a catechist there.

On the 9th of March, Bishop Spencer states that he has applied to the Parent Society for a grant of Rs. 1,000 towards the erection of ten chapels in Tinnevelly, Rs. 2,000 to complete the Mudalûr Church, £100 per annum for additional schools, £100 per annum for additional catechists, about Rs. 600 per annum for two preparandi institutions. This was to be in addition to the present charges sanctioned by the M. D. C., S. P. G. It does not appear that this application was successful.

Bishop's application.

The Bishop writes, "The Society's Mission in Tinnevelly sadly needs help. It has but two clergymen, where four might be most profitably employed. I am convinced that our friends in England have no idea of the promising state of things in Tinnevelly. I had no idea of it myself until I went thither. The Gospel of Jesus Christ is there as surely and as fully as it is in England; and may be preached there, we may humbly hope, with as saving effect to tens of thousands as it is already preached to thousands."

More Missionaries needed.

Remarks by the Parent Society. "Bishop Heber called the Missions at Tinnevelly and Tanjore the strength of the Christian cause in India.* This was twenty years ago; but very considerable progress has been made since his time. There are now whole villages of Christians; and the Bishop of Madras, seeing the importance of concentrating the Missionary force as much as possible, has recommended a plan of Missionary parishes."

* "The strength of the Christian cause in India is in these Missions; it will be a grievous and heavy sin if England, and the agents of her bounty, do not nourish and protect the churches here founded." Archdeacon Robinson's *Last Days of Bishop Heber.*

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On the 25th of May, Cæmmerer forwards to the Committee a basket of idols given to him by people who had renounced heathenism. The idols were to be sent by the first opportunity to the Parent Society in England. This was something new in the history of the Mission. Interest in Missionary work was evidently increasing and would continue to increase.

Heyne applies on the 19th of April, for an increase of 42 Rs. per mensem to the allowance given to the Mudalûr district. The Committee consent. This allowance is for two additional catechists, four schoolmasters, and increased pay to others. How different the liberality now shown from the stinginess of their dealings on Cæmmerer's first arrival. A new spirit now animated the Missionaries, and it is evident that a new spirit now animated the Committee also.

New liberality of the Committee.

A period of revival had commenced. I may here quote a passage bearing on this subject from the Lectures on the Tinnevelly Missions published by me in 1857. "From 1806 till 1829—I may almost say still 1835—the Missions had remained as sheep without a shepherd. The only superintendence of any real value which they had received—except Mr. Rosen's superintendence for less than one year—had been bestowed upon them by Missionaries of other Societies or by Government Chaplains; and they had passed through seasons of great trial. In 1811 a pestilence swept away in many places a sixth of the community, and about that time many of the Shanar Christians, especially in that part of Tinnevelly which now constitutes the district of Edeiyengudi, fell back, through fear, to their ancient heathenism. Many persons would suppose that a community of Hindu Christians, like that which had been planted in Tinnevelly—poor undisciplined, uneducated, left to itself, surrounded by heathen influences—would soon have ceased to exist. On the contrary, in 1835, when the first Missionary of the Society for the Propagation of the Gospel reached Tinnevelly for the second time and began to enquire about the sheep that had been left to their fate in the wilderness,

Retrospect of the previous condition of the Missions.

more than 4,000 persons were found to have steadfastly retained the profession of Christianity and the rites of Christian worship through an entire generation of neglect. The first two Missionaries, both Germans, who were sent into Tinnevelly by the Society for the Propagation of the Gospel, laboured there for a short period only; their place, however, was immediately supplied by others. Other Missionary labourers followed from year to year, for the church at home had awoke, the Society for the Propagation of the Gospel had awoke, the Madras Diocesan Committee of that Society had awoke; and when I look around in Tinnevelly, instead of the two districts that existed when I arrived, I am rejoiced to see seven, in addition to a new Mission in the Ramnad country, each of which is provided not only with pastoral superintendence, but also, in a greater or less degree, with the means of extension and advancement. The Church Missionary Society also has continually been lengthening its cords and strengthening its stakes. The Society for the Propagation of the Gospel has reason to be thankful that its ancient Mission in Tinnevelly was found to be capable of revival; for the revival of an old neglected Mission is in some respects more difficult than the establishment of a new one. Some of the evils, however, of foregone neglect have clung to the revived Mission; and another consequence is that, as the Church Missionary Society has obtained possession of the greater part of the field, the labours of the older Society are now confined within a very limited compass."

Revived zeal and additional efforts.

Rupees 535 are placed at Mr. Cæmmerer's disposal for the repair of the Nazareth bungalow.

Though the Mission had begun to make progress there was still much room for improvement, as appeared from a reply made by Cæmmerer and Heyne to an inquiry made by the Secretary M. D. C. respecting girls' schools. They replied, on the 31st of October, that there were as yet no girls' schools in the Missions.

Girls' schools.

I now come to the last incident in the history of the Tinnevelly Missions of the S. P. C. K. and S. P. G. which is included

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in these records. This is my own arrival and commencement of a new station at Edeyengudi, then included in the Mudalûr district. I place on record here a few particulars regarding myself similar to those which I have recorded regarding each of my predecessors. I was born on the 7th of May 1814, educated at the University of Glasgow, arrived in India, as a Missionary of the London Missionary Society, on the 8th January 1838, and received ordination from Bishop Spencer at Ootacamund on the 19th of September 1841. The following is the only notice bearing on my arrival in Tinnevelly which I find in the proceedings of the M. D. C. In May 1841 the Bishop of Madras recommends to the Committee the expenditure of Rs. 150 for the erection of a residence for Mr. Caldwell at the place in which he is to be stationed in Tinnevelly. Sanctioned.

The author's arrival.

I arrived in Tinnevelly in November 1841. My first Sunday in Tinnevelly was the 28th of November, Advent Sunday. It was spent at Nazareth, where I preached from a portion of the Epistle for the day, Rom. xiii, 12, "The night is far spent, the day is at hand." Those words embodied the feelings that arose in my mind as I looked around in Palamcotta and Nazareth, the only Christian stations in Tinnevelly I had yet seen. My belief then was that the day was at hand. Many years have elapsed since then, and the day has not arrived yet, but my faith remains unshaken. It is still my belief, as it was then, that the day is at hand.

Heyne, 6th December 1841, states that he had, under directions from the Bishop, given over to the Rev. R. Caldwell the second circle of villages in the Mudalûr district, consisting of thirteen, previously under his charge. My first communication to the Committee is referred to in the following resolution. "On the 20th December 1841, Mr. Caldwell states that the inhabitants of Taruvai had shown a disposition to become converts to Christianity and asks for the pay of an additional catechist. Sanctioned." With this notice the year 1841 closes, and this work closes too.

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Congregations in the Edeyengudi Division of the Mudalûr District of the Tinnevelly Mission, 30th June 1841, immediately before the Author's arrival, according to the Rev. G. Y. Heyne's Returns.

Names of Villages.	Baptised.				Unbaptised.
	Men.	Women.	Children.	Total	No. of Souls.
Edeyengudi	80	73	159	312	19
Pottakâlenvilai...	11	12	24	47	20
Taruvai, North...	48	44	95	187	15
Do. South... ... ... / Do. West	7	9	15	31	188
Uvari	4	2	3	9	23
Kundal	3	4	2	9	1
Marakâttuvilai...	2	1	...	3	11
Kailâsapuram	11	15	27	53	1
Kîraikârantattu	13	14	38	65	18
Chettiârputhûr...	2	3	6	11	4
Nandankulam	1	1	4	6	10
Samaria	12	15	19	46	16
Bethlehem	19	19	40	78	18
Total ...	213	212	432	857	344

CONCLUDING REMARKS.

I have now reached the end of the period embraced in these records of the early History of the Tinnevelly Missions of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts. I have generally allowed the reports, letters and other documents to speak for themselves, contenting myself, as far as possible, with the work of a collector and editor. I have spared no labour in the collection of information, so that the reader may feel assured that he is in possession of all the facts of the history, but I have generally left him to form his own conclusions as to the nature and value of the work carried on from period to period. Some portions evidently differ in value from others.

Nature of the work done.

This work will be read at present probably by few, though by those few I trust it will be found interesting and useful; but I hope and believe that the time is coming when the

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native church in Tinnevelly will have reached such a point of growth, enlargement, and development that a very large number of educated native Christians will be found to read these records of the first beginnings of their community with the interest with which English Christians read the few records that remain of the first beginnings of Christianity in England. The only reward I expect for the labour expended in the researches and inquiries out of which this book has arisen—the reward of knowing that it has incited other labourers in the field to take up these records where I have left them and carry them on further and further from period to period, and especially the reward of knowing that it has rendered useful service to the native church of the future, in helping it to perceive and supply the things that are wanting—this reward I shall not live to see.

The readers of the future.

It has been suggested that I ought to carry on this work myself to the present time, instead of leaving it to others, but I feel that I have done enough already, especially considering how much of my time and strength must necessarily be devoted to the duties of my office. Besides it will be a comparatively easy task for any future labourer in the field to carry on what I have begun. No researches will be required in out-of-the-way quarters for the discovery of Tamil letters and unprinted, forgotten, documents. All the information that is needed can be obtained from published reports. Where this history ends, the period of published Reports and Journals begins.

The history of succeeding periods left to others.

Every person who is acquainted with Mission work as it is now carried on in Tinnevelly will have noticed many particulars in which the work of the various periods included in this book will appear to him defective. Doubtless much progress has been made during the nearly forty years that have elapsed since December 1841 when these annals close. Much progress has been made during this period in organisation, and much also, I trust, in the development of spiritual life. Voluntary evangelistic work, which occupies so much attention at present was then, so far as I can learn, unknown.

When the history, however, of the forty years now elapsed comes to be written, after those who are still labouring in the field have passed away, it will probably be found that the condition of things we see now will equally fall short of the fuller development which the native church will then have reached. I do not deprecate such a discovery. On the contrary, I hope and trust that it will be made, for this is what progress means. If the future is to excel the past, as we hope it will, the past must be content from time to time to admit that it has been excelled. My special hope, however, and my earnest desire and prayer is, that in each period of the future history of the Mission it may be more and more manifest that the Kingdom of God has come in these parts, not on word only, but in power, in fruits of faith and labours of love, in holy hopes and aims, in righteousness and peace and joy in the Holy Ghost, so that Native Christianity may ever prove itself to be not a philosophy merely, but a religion, and the Native church shine forth not as a secular party or faction, but as a brotherhood of redeemed souls.

Each period has its defects.

Hopes for the future.

It is possible that some persons may think some or most of the materials I have here collected and edited of little value. I can fancy indeed that some persons may even be tempted to despise them as little better than "rubbish." I shall not care to dispute the accuracy of this estimate in itself; only I must be allowed to add that the materials here collected are the stones and "rubbish" of the foundations of Zion, and that it should be regarded as a good sign for the future when God's servants are found to take an interest in those stones and do what they can to preserve and utilise them.

The stones of Zion.

"Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory."

APPENDIX I.

I ADD here by way of Appendix a resumé of the principal events of this history read by me at the First Centenary of the Tinnevelly Mission, held in Palamcotta on the 21st January, 1880. The comparative statistics at the end of the paper will have a special interest of their own.

FIRST CENTENARY OF THE TINNEVELLY MISSIONS.

ON Wednesday January 20th, 1880, the Centenary of the introduction of Christianity into Tinnevelly was celebrated at Palamcotta. The occasion was one of supreme interest to the Native Church, and to all supporters of Mission work. The proceedings of the day commenced with the administration of the Holy Communion in the Mission Church at 7 A.M. The Bishop of Madras was celebrant, assisted by Bishops Caldwell and Sargent, and two Native Chaplains. An appropriate Sermon, on St. John xvii, 4, was preached by the Rev. S. Morley, the Domestic Chaplain. All the European Missionaries, and most of the Native clergy, connected with both the S. P. G. and C. M. S., were present. At 11 A.M. the "Centenary" Meeting was held. The Bishop of Madras presided. On his right hand was Bishop Caldwell, on his left Bishop Sargent. The church was filled with native Christians—a great number of them leading men—from all parts of the province. The ladies of the Zenana Mission, and other friends interested in Mission work, were also present. A Hymn having been sung, and prayer offered, the Bishop of Madras, in a short speech, referred to the surpassing interest of the occasion, dwelling on the foundation and development of the Christian Church in general, and mentioning in particular, the progress of the Church in Tinnevelly during the first century of its existence. By some, that progress might be regarded as unreasonably and unaccountably small. But God's ways are not as man's ways—and what now, through our ignorance, we are unable to comprehend, will be abundantly clear in the light of eternity. In the Providence of God, our eyes behold results which are truly marvellous. And these call for our highest praise and thanksgiving. An interesting historical summary of the progress of Christianity in Tinnevelly, from the pen of Bishop Caldwell, was then read, first by himself in English, and afterwards by the Rev. D. Samuel of Edeyengudi in Tamil. The Rev. V. Vêdanâyagam of Vâgaikulam, then made a brief speech, in which he dwelt on the fact, that the two great Societies carrying on Mission

APP. I. work in Tinnevelly were one in the great object they had in view, and stated that he himself, brought up at Edeyengudi, and now labouring in the C. M. S., was an illustration of the mutual help the Societies were to each other. A speech from Bishop Sargent came next, in which he made touching allusion to the long period that Bishop Caldwell and he had been permitted to labour side by side in the work of consolidating and extending the Native Church. The Bishop of Madras then pronounced the benediction, which concluded the proceedings of this interesting meeting.

FIRST CENTENARY OF THE TINNEVELLY MISSION.

BISHOP CALDWELL'S PAPER.

We celebrate this year the Centenary of the establishment of the Tinnevelly Mission. Its beginnings were small and for a long period it made but little progress, though in later times it has risen to the first rank amongst Indian Missions. It was in 1780 that the Mission first took an organised shape by the formation in Palamcotta of a small congregation. The founder of the Mission was Swartz, the most memorable name in the history of South Indian Missions. Swartz's earliest station, after some preliminary labour at Tranquebar, was Trichinopoly, and it was whilst he was connected with that station that he began to take an interest in Tinnevelly. The first notice of Palamcotta in Swartz's Journals was in 1771, when the nucleus of a congregation was formed by the baptism of a young heathen accountant by a Christian serjeant, without waiting for Swartz's approval. Swartz visited Palamcotta for the first time in 1778, when he baptised a Brahman widow called Clorinda, by whom afterwards a little church in the fort was built, the first church erected in connection with the Tinnevelly Mission. A document of great interest has been preserved in connection with 1780. It is the first Tinnevelly Church Register, containing the names of the members of the congregation in Palamcotta. I found this Register many years ago in Tanjore. The congregation in Palamcotta was then the only one in Tinnevelly, and the number of members enrolled in it was 40. When we look around us now, although we see much that still remains to be done, especially amongst the higher classes, have we not much reason to thank God and take courage? The caste and condition of 18 persons included in this list of 40 are not mentioned, but we know that the remaining 22 belonged to 13 different castes. Nothing could more strikingly illustrate the infantile condition of the Mission at that time. It gathered but "one of a city and two of a family" into the Good Shepherd's fold. It is natural that many of those persons of whom nothing is known but their names, should sometimes be regarded now as mere waifs and strays. But there was one family at least, consisting of six souls, of whom this could not be said. They were Vellâlas. The father, one Dêvasahâyam, is described as a poet, and amongst his childre[n] there was a son called Vêdanâyagam, who became a much more celebrated po[et] than his father. This was the Tanjore poet, Vêdanâyaga Sâstriyâr, who l[...]

Tinnevelly for Tanjore when twelve years of age, and who during his long life enriched Tamil Christian literature with a multitude of poetical compositions. Many of his lyrics are still sung in our churches, especially on festival occasions, and they are still more frequently sung at marriages and prayer meetings. APP. I.

In 1785 Swartz dedicated the little church in Palamcotta to the worship of God. From this time the congregation gradually increased. An able catechist called Satyanâthan, afterwards ordained, was appointed to the new station, by whom several congregations were established in places in the country, and at length Swartz considered it desirable that a European Missionary should be appointed. This was done in 1791, when Jaenické came to reside here and was so much struck with the prospects of usefulness that presented themselves on every hand that he uttered the remarkable prediction, "There is every reason to hope that at a future period Christianity will prevail in the Tinnevelly country." Jaenické suffered so much from hill fever that he was never able to stay long in Palamcotta at a time. He died in 1800 at Tanjore, but before he died—in 1797—that movement commenced amongst the Shanars in the neighbourhood of what is now the village of Mudalûr, which afterwards extended through the country and has produced such remarkable results.

In the first years of the century Tinnevelly was visited by Gericke, perhaps the most eminent of Swartz's successors, when the movement towards Christianity amongst the Shanars in the villages in the south-east assumed remarkable dimensions. Gericke himself seems to have baptised 1,300 souls in the course of his tour, and Satyanáthan baptised twice that number before the end of 1802. Kohlhoff visited the district in 1803. From 1806 till 1809 the Mission was under the management of a Missionary of the London Missionary Society called Ringeltaube, who generally resided in Palamcotta, and who at the same time founded the Mission in Travancore.

1811 was a disastrous year for Tinnevelly and the Tinnevelly Mission. The district was devastated by a pestilential fever, owing to long continued unseasonable rain. The new Christians baptised by Gericke and Satyanâthan having been left without due pastoral care, a considerable portion of them, at least a third, were driven back by their fears to the worship of their ancient demons.

The first visit of a Bishop to Tinnevelly was in March 1816, when Bishop Middleton, the first Bishop of Calcutta, visited Palamcotta. He was only like a bird of passage on his way from Madras *viâ* Cochin to Bombay; still his visit formed an epoch in the history of the Mission. At his last stage before reaching Palamcotta he received three deputations. One was as usual from the Native officials of the neighbourhood, another was from thirty or forty Brahmans from the Tinnevelly temple, representing to him that the allowances they received from Government for their temple services were so small that they and their religion were in danger of being starved, and requesting the Bishop to intercede with Government in their behalf! The next deputation was one which the Bishop received with much pleasure. It was from thirty representatives of the Native Christian community in Tinnevelly and especially

APP. I.

in Palamcotta, headed by their Native pastor. The Bishop's writer acted as interpreter, and this writer was a son of Satyanâthan, whose converts most of those people were. The Bishop remembered that before he came to India he had read a sermon by the same Satyanâthan, published in the Proceedings of the Christian Knowledge Society. In Palamcotta the Bishop visited the school and the little Mission church in the fort. The English Service was held in the house of the Collector. A few days afterwards, on passing through the Aramboly Pass, he received a deputation from the Christians belonging to Ringeltaube's Mission in Travancore, who were then said to number 800 souls.

Mr. Hough, the author of the History of Christianity in India—then recently appointed a Chaplain on the Madras establishment—reached Palamcotta towards the end of the same year 1816, and his labours mark an epoch in the history of Tinnevelly Christianity of the highest importance. He must be regarded as the second father of the Tinnevelly Mission. The land on which this building stands was originally purchased by Mr. Hough. The Mission-house now inhabited by Bishop Sargent was originally his house, but he succeeded in purchasing a piece of land adjoining it, on which he erected two schools, one English, the other Tamil.

In 1817, at the request of the Madras Committee of the Christian Knowledge Society, Mr. Hough visited all the stations of the Society in the rural districts. His account appeared in the only report ever published by that Committee, a very interesting Report of which Mr. Hough's communication was the most interesting part. This account did more than anything else to awaken an interest in Tinnevelly. Indirectly it led to the establishment in Tinnevelly of the C. M. S. Mission, in the person of Rhenius—in 1820, and ultimately to the resuscitation of the old Mission in 1829—or rather in 1835, in the person of Rosen. Rosen, like Rhenius, was in Lutheran orders. Rhenius came at first to assist Hough. In reality, however, he succeeded him in his work, for Hough left in March, shortly after Rhenius's arrival.

The two Missions were Hough's two children, the older and younger, and Swartz's two grand-children. Hough seems to have crossed his hands, like Jacob, in giving his parting blessing to his two children, for the younger outstripped the elder. From 1820 the Church Missionary Society's Mission was never without a supply of European Missionaries, whereas the succession of the Missionaries of the S. P. G. dates only from 1835. Since then each of the Societies has pursued its course independently of the other. The lines have been different, but almost parallel, certainly not antagonistic, and it may be permitted to an old Missionary of the older Society to hope that that older Society is not now so much behind the younger as it was at one time. Till lately two-thirds of all the Christianity and Christian agency in Tinnevelly belonged to C. M. S. and only one-third to S. P. G. At present the difference, it will be seen, is not by any means so great. May God bless both the Societies and make each of them, like each of Jacob's two grandsons, the father of a multitude!

The following is a summary of the statistics of the two Societies as made up to the 30th June 1879. The S. P. G. statistics include Ramnad.

	No. of Villages occupied.	No. of Native Ministers.	Baptised.	Unbaptised.	Total of Baptised and Unbaptised.	Communicants.	Contribution from Native Christians.		
							RS.	A.	P.
C. M. S.	875	58	34,484	19,052	53,536	8,378	24,498	3	5
S. P. G.	631	31	24,719	19,350	44,069	4,887	13,056	13	2
Total...	1,506	89	59,203	38,402	97,605	13,265	37,555	0	7

Who could have predicted in 1780 that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his Diocese would have been the one Chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no Assistants in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European Missionaries of either of our two Societies present, for the C. M. S. had not them come into existence, and the S. P. G. had not then extended its operations to India. Its work was carried on by the Christian Knowledge Society. There would have been no Native clergy present, and probably only one Native agent.

Who can predict what the state of things will be in Tinnevelly in 1980? If in the first 100 years of the history of the Tinnevelly Mission it has grown from 40 souls to 50,203—to give the number of the baptised alone—by the end of the second 100 years nearly the whole of Tinnevelly should be converted to Christ. It is useless, however, to attempt to predict what may or not be witnessed here in so far distant a future as 1980. The future is in God's hands, but hitherto we have always found that the future takes its rise out of the past. The past, the present, and the future are under the government of one and the same Divine Ruler. All power is given to our blessed Saviour in heaven and in earth, and in sending His disciples to all lands He has promised to be with them always to the end of the world.

APPENDIX II.

I cannot forbear placing here before the reader the excellent instructions issued by the Christian Knowledge Society to their Indian Missionaries in 1735. They are very little known, but appear to me justly to deserve the title of Apostolical.

"Instructions for the Protestant Missionaries in the English Colonies at Madras, Cuddalore, &c., to be observed by them in the discharge of their respective functions.

SECT. I.—*Of the good disposition and behaviour necessary in a Protestant Missionary.*

Every Protestant Missionary is sent into the Indies to be a light among the Gentiles, to open their eyes, to turn them from darkness into light, and from the power of Satan unto God, Acts xxvi, 18. He is to testify unto them the name of our Lord and Saviour Jesus Christ, and the salvation that is in him, Acts ix, 15. He is to minister the Gospel of God to the Gentiles that they may become obedient and an offering acceptable to God sanctified by the Holy Ghost, Rom. xv, 16.

It is therefore supposed as the first thing absolutely necessary that the Missionary, besides his other qualifications and learning, be a truly pious and good man himself; enlightened by the Holy Spirit; sound in faith and charity; holding the mystery of the faith in a pure conscience, 1 Tim. iii, 9, to whom Christ is become wisdom, righteousness, sanctification, and redemption, or as the Apostle very emphatically describes him, 1 Tim. iii, 2, 3; Titus i, 7; blameless, vigilant, sober, given to hospitality, apt to teach, not greedy of filthy lucre, not a brawler, not covetous, not self-willed, but patient, just, holy, temperate, a lover of good men. Wherefore it behoves every Missionary to take heed first of all unto himself, and have a watchful eye over his own heart and inward principle of action, that he may be really and sincerely before the Lord, what he endeavours to appear himself, and to persuade others to be; adorning the doctrine of God our Saviour in all things, giving no just occasion to the adversary to speak reproachfully of it.

SECT. II.—*Of the direction of the whole. Business of the Mission.*

As there is no chief director over the Mission it is hoped all the Missionaries will consult together in the most friendly manner upon all affairs relating to the work. That all business should be determined and ordered in a peaceable

and regular way, by the majority of votes of the Missionaries. And to establish and confirm a mutual and lasting unanimity, and that every one of them may be the better informed in the nature and circumstances of this great work they are to hold a weekly General Conference, at which the catechists and schoolmasters are to attend. Each Conference is by the Chairman to be opened, and concluded, with devout prayer to Almighty God. In this General Conference the Senior Missionary present is to take the chair, and to claim no other power than what is expressly given in these, or future, instructions. At this meeting all public business is to be transacted; such as matters relating to the Mission and behaviour of the new converts, the servants, the schools, all proposals of exchanging, repairing, buying of houses or land, for the use of the Mission, with all other affairs of a general concern. Any affair that is to be taken into consideration is to be proposed to, or by, the chairman; who, after it has been fully considered, in a meek and amicable manner, and all persons concerned, heard, or consulted, is to state the question, which is only to be determined as above directed, by the majority of votes of the Missionaries. All resolutions are to be entered into a Minute book and subscribed, before the Conference ends, by every Missionary present; a fair copy of which signed by them all, to be yearly transmitted to the Society. If any Missionary should happen to differ from the opinion of the majority, he may enter his reasons for such difference. No Missionary is to absent himself from this General Conference without some very weighty reason. The minutes shall be entered in this book by each Missionary, in his turn, beginning with the Senior or Chairman; unless they appoint some trusty person, fit for the work, to act as a clerk. Besides this General Conference it will be also necessary that the Missionaries hold, weekly, a special one among themselves; only except they think proper to call in any of the catechists, in order to give them an opportunity of improving themselves for the Ministry. In this the Senior Missionary present takes the chair, as in the General Conference; and, after joining in prayer and Christian discourse, on some portion of Scripture, for their mutual edification, they enter upon such matters of the Mission as more immediately are to come before them only, *viz.*, the distributing the particular shares of business each of them is to take care of; the inquiry into any personal difference, if there should any such happen among themselves, which God forbid; and continuing their good correspondence with the Missionaries at Tranquebar. The most remarkable cases of this private Conference being agreed to unanimously, or by a majority of votes of the Missionaries, are to be minuted, and a subscribed copy of them yearly to be sent to the Society: at the same time with their other accounts. On extraordinary emergencies, that will not admit of delay till the next General or Particular Conference, the Chairman is to summon the proper persons, and to proceed as before is directed. In cases where the Missionaries are equally divided, and cannot by any Conference among themselves come to a conclusion, they are, agreeably to examples in Scripture, to cast lots for deciding such questions, if any such should arise.

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SECT. III.—*Of the behaviour of the Missionaries towards each other.*

Forasmuch as the Missionaries are equally engaged in the same weighty Ministry, they ought to love and respect one another, and live together as brethren, and none of them assume any superiority over the rest; however, a due regard must be had to those that are the Seniors, and a decent subordination observed of the younger to the elder, who have served longer in the Mission.

The Senior Ministers, on the other hand, will carry themselves friendly and affectionately towards the younger Missionaries; be ready to assist them in learning the languages, and patient to hear their doubts, and opinions, never slighting or disdaining to attend to the reasons of their dissent; but to act together, in unity and Christian concord, as becomes brethren and fellow labourers in the Lord's vineyard.

SECT. IV.—*Of the Ministerial function of a Missionary, and the care and diligence incumbent on him for the discharge of it.*

1. A Missionary is properly speaking a Minister of the Gentiles; consequently he is to dedicate himself entirely to the service of the Gentiles, and the new converts. If he should be desired by any Christian congregation to give them a sermon, or baptise a child, he should always excuse himself; except in case of necessity, when they have no Minister of their own; and, even in such a case, he is to desire them not to make a common custom of it, or neglect to provide a Minister for themselves. In the manner of converting heathens to the Christian religion he is to take all possible care that on his part nothing may be done with sinister ends, or by unlawful means, *viz.*, by worldly promises, gifts of money, power of the Civil Magistrate, or conniving at some heathenish ceremonies and superstitions, &c. On the contrary he is carefully to examine and enquire into the motives and views of every one that offers to be a proselyte.

2. When there happen to be several Missionaries in one place, they are to consider, in the special Conference, of a proper distribution amongst themselves of the whole business and affairs that belong to the carrying on of the Mission.

3. Upon a Missionary's arrival at Madras, or any other place he is sent to by the Society, he must apply himself immediately to learn the language of the natives; knowing that this is absolutely necessary for the executing of his function. But in the meantime he is to serve the Mission, and assist his brethren, in everything he is capable to do.

After he has obtained a competent skill and readiness, in the language of the heathens, he is to make without delay a good use of it, in instructing and catechising the children, or people, that are to be prepared for baptism; thinking himself very happy when the Lord has blessed and prospered his pains and labours thus far.

4. The catechising of children, or other people, is by no means to be left to the schoolmasters only, or the juniors of the Missionaries, but every Missionary, senior as well as junior, should have a share in it; and they will certainly

find by experience that they may, by the blessing of God, do more good this way to the old, weak, and ignorant, than by preaching.

5. As to public sermons before the congregation every Missionary must spare no pains to make all necessary preparations for it, by serious meditations, and fervent prayers. He is carefully to consider, upon every occasion, what is proper and instructive; especially he is to choose, and handle chiefly the most plain, important, and practical truths of the Christian religion: as having to do with people not trained up in the word of God, or that know, from a child, the Holy Scriptures; but are unskilful in the word of righteousness, and have need to be taught the first principles of the oracles of God; or like babes have need of milk, and not of strong meat. Wherefore every Missionary will use his utmost care in all his sermons to lay the right foundation of repentance from dead works, of faith towards God, and to minister plentifully the Gospel of Christ and His salvation, like the sincere precious milk, that the new converts may grow thereby, and taste how gracious the Lord is. And as this is of the greatest consequence—no less than the eternal welfare of souls—and no easy task to deliver the Divine Mysteries of the Christian faith in a proper style and manner adapted to the comprehension of the audience, so as to render the discourse plain, intelligible and strong, especially when this is to be performed in a foreign language, certainly every Missionary will take great pains in studying his sermons; considering and examining them over and over again, and using his utmost care and diligence in composing of them.

6. One of the chiefest branches of the Missionary's function certainly is to converse with the heathens, and to address them by word of mouth in a friendly manner; therefore he is to watch and improve all opportunities for it, hearing and satisfying their doubts with meekness and candour: taking more particular notice of their most specious objections against the principles of the Christian religion, in order to prepare himself for solid answers to those objections; suitable to the capacities of people involved in gross ignorance and superstition. To prevent all manner of contention, upon this account, the Missionaries will do it by turns, or determine by balloting, who is at such or such a time to go among the heathen.

7. It is also recommended to the Missionaries and catechists, to visit from time to time the new converts in their houses, as often as other necessary business or distance of place will permit it; neither will they forget to exhort earnestly and frequently them, and every member of their congregation, to obey the civil Magistrate; and to pray, as well for them, as especially for all the benefactors to the Mission in England, and elsewhere.

8. A Missionary being undoubtedly called to a spiritual office, tending to promote the spiritual and eternal welfare of mankind, especially to the Gentiles, he must by all means avoid incumbering himself with any other concerns not appertaining to the duties of his calling; and keep himself clear and unspotted from any dealings or aims of worldly gain and profits; under what name or pretence soever they be offered, taking St. Paul's advice as directly spoken to him, 2 Tim. ii, 4, no man that warreth entangled himself with the affairs of this life, that he may please him who has chosen him to be a soldier. The

APP. II. love of money is the root of all evil, and they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi, 9, 10.

SECT. V.—*Of the incident journeys of a Missionary.*

A Missionary is to avoid all unnecessary journeys, lest the affair of the Mission should, in any wise, suffer by his absence. If a Missionary should have occasion to take a journey, on his own private business, he must have the consent of his colleagues for it, who are to consider and confer with him, about the time he may be absent, without prejudice to the affairs of the Mission; which time he is not to exceed; bearing himself his travelling expense. But if his function, or the concerns of the Mission, shall occasion his going from hence, either by sea or land, his charges shall be paid out of the common cash. No Missionary is allowed, at his own will and pleasure, to go from the place appointed him to any other, in order to set up a new Mission, without leave from the Society in England.

SECT. VI.—*Of the servants of the Mission.*

The Missionaries are to use their utmost care and caution that they employ no servants to attend in the church, or schools, or upon themselves, but what are of good morals; at least that no offence may be given by them to the heathens, nor any blame be cast upon the Mission. The Missionaries therefore will more earnestly endeavour that such servants may become true and sincere Christians; narrowly inspecting their behaviour, and treating them with less indulgence than others, in case of any gross or notorious transgression; seeing their example can do more mischief than others.

The servants of the Mission are to be hired, and dismissed, and their wages to be appointed, raised, or lessened, not by one of the Missionaries, but by the consent and approbation of the majority. All the servants of the Mission, from the first to the last, are by the Missionaries to be treated with tenderness, meekness, moderation, and compassion; for the servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, according to advice of St. Paul, 2 Tim. ii.

SECT. VII.—*Of the schools of the Mission.*

The education of the children, and well ordering of the schools, is what the Missionaries must have most at heart, and tend with their utmost care and diligence; being sensible, not only that the pliable minds of children are more susceptible of good impressions than those of riper years, but that from those schools they may expect the greatest and best increase of their congregation, and though the schools are at present but like a small seed, yet if well cultivated, and cherished, then they may, by the blessing of God, grow up to a spreading tree, yielding precious fruit to all the nations round: wherefore they never are to neglect to visit, every day, those schools that are in the town where the Missionaries reside, and to catechise the children. The children belonging to those schools are to be admitted, and dismissed, and their particular allowance of food, to be assigned to every one of them by the majority of the

Missionaries, where there are more than one, and not by any singly. The same rule is to be observed, in other like cases not particularly mentioned, such as receiving persons* that offer themselves to turn Christians, or desire to be instructed, and baptised. Towards the children the Missionaries will always behave with a tenderly, paternal affection; and never make use of wholesome severities, but where it is absolutely necessary. The Missionaries are in time to consider whether, with God's assistance, they might be able to compass the erecting of a seminary of youths willing and capable to be more fully instructed in the grounds and doctrines of the Christian religion; from among which hereafter schoolmasters and catechists might be chosen. What hath been done in this regard at Tranquebar may, by the blessing of God, be affected at Madras, and other places also. APP. II.

SECT. VIII.—*Of the Money belonging to the Mission.*

All the money which the Missionaries receive on account of, and for, the use of the *Mission*, they must husband, and expend, with all possible care, fidelity and frugality, that no part of it be disbursed, but for the proper ends intended by the donors, or benefactors. An exact and proper account must be kept of all the receipts, and all the disbursements, relating to the Mission; which is every year to be sent to the Society, as has been done hitherto.

Every half year, one of the Missionaries either by agreement, or balloting, is to be chosen Treasurer to whom belongs the receiving, and disbursing, of the money necessary to be paid every day, week, or month; keeping an exact account of each distribution; and he is to have the key of the cash in his custody. All the charities given, or sent, to any Missionary for the use of the Mission are to be delivered to the Treasurer for the time being; who, at the end of half a year, is to acquaint his colleagues with the state and condition of the cash, and of the receipts and payments made by him.

In case of any new expence he is to confer and advise with his colleagues about it, and is not without their consent to do any of these or the like things, *viz.*, repairs of the church, schools, dwelling houses, or buying a house or lands or ground for the Mission. As to the casual alms he is to give every one so much as he thinks proper, yet not exceeding in the whole the sum allotted for that purpose, in the weekly Conference. Those stated alms that are weekly, and monthly, distributed among their own poor must be settled in the Special Conference of the Missionaries.

SECT. IX.—*Of Books to be printed and published.*

Great care is to be taken that no books small or great at the expense of the Mission are printed, but what are undoubtedly necessary for the schools and congregations. The necessity of printing any book is to be considered of and debated in the Special Conference: the opinion of the catechists and schoolmasters, if need be, asked thereon, and agreed to by the majority of the Missionaries. The schoolmasters are to take care that the scholars do not tear, spoil, or take away, the books given to them for their use only.

SECT. X.—These instructions are to be read in the Special Conference every year; on the anniversary of the settlement of the Mission at Madras. At

APP. II the arrival of a new Missionary these instructions are immediately to be communicated to him, for his perusal, and direction. If these instructions, in any material point, should be found defective, the Missionaries, in their letters to the Society, will take particular notice thereof, that such defects may be in due time remedied.

May the Lord give to all Protestant Missionaries understanding in all things, to know how they ought to behave in the house of God and in the building of it up. May He graciously be pleased to inspire them with becoming zeal and concern for the conversion of the heathen; that they study to show themselves approved unto God, fleeing all lusts and pollutions of the world; following righteousness, godliness, faith, charity, peace, and meekness; that they may watch in all things, rightly dividing the word of truth; do the work of an Evangelist, fulfil their ministry, endure afflictions, feed the flock of Christ, willingly fight a good fight; and after having finished their course and labour may, when the chief Shepherd shall appear, receive a crown of glory that fadeth not away.

By order of the Society for Promoting Christian Knowledge.

LONDON, *9th December* 1735. HENRY NEWMANN, *Secretary.*"

APPENDIX III.

INSTRUCTIONS OF S. P. G.

I subjoin the excellent instructions issued by the Society for the Propagation of the Gospel to their Missionaries in 1706. Though issued earlier than those of the Christian Knowledge Society they pertain, in India, to a later organisation of Missionary work.

"Instructions to the Missionary Clergy. (1706.)

Upon their going on Board the ship designed for their passage.

i. That they demean themselves not only inoffensively and prudently, but so as to become remarkable examples of piety and virtue to the ship's company.

ii. That whether they be Chaplains in the ships, or only passengers, they endeavour to prevail with the Captain or Commander to have morning and evening prayer said daily; as also preaching and catechising every Lord's Day.

iii. That throughout their passage they instruct, exhort, admonish, and reprove, as they have occasion and opportunity, with such seriousness and prudence as may gain them reputation and authority.

Upon their arrival in the country whither they shall be sent.

i. That they always keep in their view the great design of their undertaking, *viz.*, to promote the glory of Almighty God, and the salvation of men, by Propagating the Gospel of Our Lord and Saviour.

ii. That they often consider the qualification requisite for those who would effectually promote this design, *viz.*, a sound knowledge and hearty belief of the Christian religion; an Apostolical zeal, tempered with prudence, humility, meekness and patience; a fervent charity towards the souls of men; and finally, that temperance, fortitude, and constancy, which become good soldiers of Jesus Christ.

iii. That in order to the obtaining and preserving the said qualifications, they do very frequently in their retirements offer up fervent prayers to Almighty God for His direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination vows; and consider the account which they are to render to the great Shepherd and Bishop of our souls at the last day.

APP. III.

iv. That they acquaint themselves thoroughly with the doctrine of the Church of *England*, as contained in the Articles and Homilies; its worship and discipline, and rules for behaviour of the clergy, as contained in the liturgy and canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

v. That they endeavour to make themselves masters in those controversies which are necessary to be understood, in order to the preserving their flock from the attempts of such gainsayers as are mixed among them.

vi. That in their outward behaviour they be circumspect and unblameable, giving no offence either in word or deed; that their ordinary discourse be grave and edifying; their apparel decent and proper for Clergymen; and that in their whole conversation they be instances and patterns of the Christian life.

vii. That in whatsoever family they lodge, they persuade them to join with them in daily prayer, morning and evening.

viii. That they be not nice about meats and drinks, nor immoderately careful about their entertainment in the places where they shall sojourn: but contented with what health requires, and the place easily affords.

ix. That as they be frugal, in opposition to luxury, so they avoid all appearance of covetousness, and recommend themselves, according to their abilities, by the prudent exercise of liberality and charity.

x. That they take special care to give no offence to the civil Government, by intermeddling in affairs not relating to their own calling and function.

xi. That, *avoiding* all *names of distinction*, they endeavour to preserve a Christian agreement and union one with another, as a body of brethren of one and the same Church, united under the superior Episcopal Order, and all engaged in the same great design of propagating the Gospel; and to this end, keeping up a brotherly correspondence, by meeting together at certain times, as shall be most convenient, for mutual advice and assistance."

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